table of

principall mat=
s cõteined in the
le in whiche the
ders may fynde
and practyse
many com=
mune pla
ces.

The grace and pe
God be geuen vnto
Jesus Christe

AS the bees dilygentl
there together swete
to make by natural
swete honnye: so hav
the principall sentences con
the byble, The whiche are o
ser the manner of a table, fo
solacion of those whiche a
exercised & instructed in ỹ h
cure, In the whiche are ma
places, as well of the olde
new Testamẽt expounded,
together, concorded and c
one wyth another, to thynt
the prudent Reader, by the
God) maye beare awaye
cleare understondynge,
euery man (as he is bounde
made ready, stronge and g
to answer to all them that
a reason of his fayth, Thy

for the particulat and re-
ortations whiche we make
ne personages or commune
d for to aunswere truelye to
s, and to confounde the ad-
of the worde of god. In the
o we may fynde (that whis
greatlye the studye of the
the openynge certayne Hes-
pts translacions, symily-
d manners of speakynges
e call phrases) conteyned
le. and for the more easely
he matters desyred because
der engendreth confusyon
oceded after ỹ order of an
s thinkēt that none be de-
soo precious treasure, the
shall vse to the honoure
ad, & to the edifyeng of hys
owe be it, good Reader,
nde not the thinges in this
elled. in the same letters of
rs wherin they are assyg-
ich saue to lok in the lettere
t before or in the letter nexe

A

Abhomination.

ABhomination b
Idoles and Im
whom the people
selues. Deut. vii.

That man is abhomi
forsaketh the true God,
dolles, & that doth despy
for prophane doctrines.

We ought not to fol
minations of the gentyle
d. that is, Idolatres. Exo

That whiche men es
cellent, is abhomination
Luke. xvi. d.

The transgressours
commaundementes are a
on: Leuiti. xxvi. e.

The abhomination st
the holy place, is Jerusal
of her enemyes. Mat. xxi
iii. b. Luke. xxi. d.

¶ Abrogation.

Abrogation that is to

oknone efferte. And so the
he commaundemētes which
e decrees and ceremonies,
ed. Ephe ii d. Colos. ii c Ga
oma. vii b
ifices, festes, metes, and
de ceremonies are abroga-
vi. e Esa. i. c ix a i Samu.
.xxvi. f Baru. ii. Miche. ii. e
.v. f Zecha. vii b & all the or
lbode is abrogated. ebr vii.

¶ Abstynence

abstinence of a christen man
draweth him selfe fro synne
. Tessa. iiii a. i Pete. ii. a
n that kepe abstinence wyse
geuen Dani. ii d and bodely
alixxvii. d
mple of abstinence in John
. Mat iii b Luce. i b

¶ Abuses.

abuses that be in the churche
be corrected by the princes
. a. An example of Hezekiah
stroied the serpente, iii Re-

xvii a Also of Iehosaphat'
xx g also of Iosiah, iiii reg xx
ci para cxiii a xxiiii f

The ministers oughte to
agaynste abuses example i
Baptist . Math xiiii a Also t
paule whyche rebuked the a
the Corinthians forhauynge
i corin i b c . Also becau se t
suffered a fornicator among
also because that they accus
nother before vnfaithful Iu
a b also because that they sa
the gentiles in their tẽples, a
them of their sacrifices viii a
so because that they abused t
per of the Lord xi e also beca
they douted of the resurrectio
and that they prayed in a ton
men vnderstonde not xiiii d

Any maner of mere tradici
man are abuses.
Math xv a esay xxix. d mar vii

Acception

Acception of persones, is to

yecte to the condition of the man
o his nacion, which thinge is not
oly, Deut x d ii para xix c Ro ti b
eph, vi, b col ii. Act x. f, and the
e thinge also, ought not to be in
n. James ii a Judas, i e Eccli, xx.
ii a

¶ Accusacion

One ought to accuse his brother
the churche yf he do not amende
er he hath had brotherly monicion
ath, x viti. c.

No accusation ought to be receas
agaynste the minister, vndee two
thre wytnesses, i Tim v, c we are
used before God by the malyce of
than, Job i b Apoc. xii c, Also by
e own naughtines, Jere, i i d, also
our owne conscience, Ro. ii, c Al
by the scripture. John v, g let vs
rfore accuse our selues pro x viiii c

¶ Adam

By Adam we are all synners, al
hō we haue the inclynation to do e
l, tob v b: d and by hī we ar subiect

to death.i:Cor,xv c

Adam was a figure of Chri
come,the whiche is called Adam
Roma.v,c

Adultery

Adultery is the viclation o
faith promysed in mariage, ꝑ w
thinge is forbydden vs.Exod,x
Leui xviii c Deute v b

Adulterers are stoned to de
Deut.xx xxvii.d

If the adulterars be not pun
by men,god wyll punysh them,
my,v,c vii b An example of Da
Sonne:whiche dyed for the adul
of Dauid ii.Reg xii d

Sulanna had leuer dye than t
mpt to adultery daniell.xiii,c

He that beholdeth his neighb
wyfe lustynge after her,hath alr
cõmytted adultery with her mar
Many are adulterers.Ezechi xxi
Jeremy xxiii b Ose iii.c,ii pet.
They that haue' onely mynde t
adultery are punyshed gene xii,d

Ad

ulterers haue no parte in the
dō of god i cor, vi, b heb xiii. a
dultery is cause of procuringe of
her mans death. ii. Reg xi c
h. xiiii a. Mar, vi c
ultery diffameth the perſō. Pro
vi d Eccleſiaſt. xxiii, d
One ought to beware of adulte-
Deut. v. b.
od witneſſeth agaynſte adulte-
Mala, ii. b
ſpecial ſacrifice for the ſuſpecti
adultery. Num, v b c d
One maye forſake his wyfe for
of adultery. Mat xix. b

Aduocate.

ote, that I fynde not in all the
this worde aduocate: but only
oh. ii a in the whiche place it is
hat Chriſt is our aduocate to-
the father.

Affliction.

liction after the maner of ſcrip-
is called burnynge, probation
by fyer, a burnynge furnes.

ſ,pet iiii d pſal.xvi, lxv:

God thzeteneth to ſende a
to them whiche haue truſte in
ther than in hym onelye Deut
Joſue xxiiii. e ꝛ therfoze he
the chyldꝛē of Iſrael, foꝛſakyn
idolatries Judg. x c

We ought to ſuccoure the t
afflycted eccleſiaſti. vii, d

¶ Angels

G'he aungels aſſiſte befo
Job xxv a xxxviii a. Dani
mat xviii b and do myniſtre
pſal ciii a heb: i alſo thꝛy do
ſpyuers. Judg ii a and do cō
afflycte, gen xxi b luc xxii e Da
ſ alſo they do teache the igno
example of the aungell whych
eliath what he ſhuld ſaye to
naūtes of Ohoziath iiii Re
of Dan ix ſ alſo of Joſeph m
ii d alſo of Coꝛneli⁹. Act x a.
ſacharіah luc i. a alſo of mary
By the āgels god ſcourgeth h
ple ii Reg xxiiii iiii. reg xix g

Antichriſte is not the proper name
a perſō, but of an office, for many
antychriſtes, 1 John ii. c Alſo he
leth him ſelfe god, ſyttinge in hys
, ezech. xxviii b math xxiiii a
Antichriſte is ſpoken of before by
y xii c mat xxiiii b apo xx. c
Antichriſt ſpeaketh agaynſte god
ny vii. f
Antichriſte chaungeth the lawes
dayes and tyme, daniell vii. g
ne iiii a ii Timo. iii a ii pet. iii a
das i f
Antichriſt is receaued of many mē
hn. v g ii tessa ii a
Antichriſt doth many falſe myra
ii tes ii c. apoc xiii c
Antichriſt is he that denieth the fa
r and the ſonne 1 John ii c
Antichriſt is come 1 John ii c
a For to throwe downe tō hell.
to deſtroye John c to kepe them
are boūd in priſon to make the
ple ſubiecte in his ſtate, and

ſtryke

strike the wyth an vncurable wo
Isa.xiiii.d. vnder the figure of
destruccion of Babilō, for to dest
the worlde. zachar. xi, d. Daniel. xi.
Antichriste absolueth for money
Esa v.e. Prouer. xvii.c.
Antychriste calleth good cuell, a
the euyll good. Isa v c Prouerbe
a r.c
Antichrist is worshypped of the pr
ces and kynges of the earthe. Apoc
xiii.d
Antichrist shalbe slayne by the spy
of the mouth of Christ. Esa.xi.a ii
Tessa.i b and destroyed by the lyg
of the commyng of Christ. Apo.xix
xx.c
Antychryste is called a folysh shep
perde, and an Idoll. zachary xi d t
man of synne and sonne of perdic
ii Tessa.ii.a
Antichrist is in concupiscences o
women, Daniel.xi f

Apostell.

An Apostell, is an Ambassador,
messenger

messenger, or one sente, and after his maner, Christ is oure apostel, sēt of his father, Hebr. iii. a

The apostles are the lyghte of the worlde. Mat. v, b. the salt of the earthe Marke ix. g. Dispensators of the misteries of god. i. Cor. iiii a seruauntes of Christe. i. cor. iiii. Helpers and workers with god. i. cor. iii. b. Wytnesses of the passion and resurrecc̄yon of Christe. Luke. xxiiii, d. Actu. i. b ii. d.

Amonge whiche sayncte Paule reckened him selfe the least. i. Cor. iiii b. and worthy of that name. i. Corryn. xv b

The apostles are sent, as Christ was by his father. Jhon: xx: c, with power to edifie. ii, cor, v d x. c. xiii. c. x to shepe amonge wolues. Mat x. b. to preache the gospell. Mar. iii b. to all nacyons. Mat. xxviii. d. x to heale the sicke mat, x. b. and to beare wytnes of Christe John. xv. b. Act. i. a whose faith christ proued. mat. viii. c

To

To whō also he shewed before
fastinges and afflictiōs which
happen vnto them, after hys de
What ix b the which thing came
to them act iiii .a v b

Armours of chriſten men

The Armours of chriſten me
ſpirituall myghtye by the powe
god ii corin x b Lette vs arme
with the gyrdell of truth let vs be
thed with the brest plate of rygh
ſenes, & shodde wyth shewes prepa
by the gospel of peace & aboue al
vs haue the shylde of fayth ephe
& the helmet of hope of saluation
v b also the swearde of the spirit
whiche is the worde of god, ephe
Isa lix c Hebre iiii c and lette vs
tinually watche in prayer ephe v
i.pet v b abstayninge from all th
ges that be contrarye to the lawe
the lorde i corin ix d

Ascencion of chriſt

chriſt was receaued in a clo
ascendinge visible into heauen
tynge vp his handes and blessyng
his

ciples, Mar, xvi, d Luke xxiiii,
, i a, For to delyuer vs oute of
nite, & to geue vs manye gyftes
xvii. d, Eph iiii, b Hebre, vii. d
peare before the face of God for
ebre ix f, Rom, viii g. and to pre
vs a place. Miche. ii John,
a
christe ascended into heauen, syt
on the ryght hand of god, i pe iii,
b. x c xii a From whence he shall
ome vnto the tyme of the restitu
of all thynges. Act iii. d therfore
vs loke for those thynges which
doue, where christ is syttinge on
ghte hande of God. Colos, iii a
rist is ascended into heauen, be
his bodely presence letted the a
s to receaue the spirite of com-
, John vii c xvi b
the ascencion all power wa-
n to christ. i peter, iii, d Ephe i i

Almes

e must do almes to al men with
own goodes, Tobi iiii. b

Pri

Prouer.xiii.h Luke xiiii,d. a
ly. Mat vi,a. An exãple to
act:r a,ii Corin,v .,c.ix a
To geue for goddes sake
make a man poore, Prouer
He that geueth nothinge
not in Charitie i, Iohn iii,c
Therfore distribute oure tha
y poore. Isa xxviii b. For C
count it done vnto him, M

Cr Aulter.

An aulter was neuer comm
to be made, but onely to god
reth of Abraham Gen.xii. b
Also of Isaac. gen xxvi.f.
Jacob gene xxviii,d xxxv.
for Iosiah dyd destroye all
ters that were made to the
of Images.iiii.Regum x.iii
we haue no aulter but Chri
xiii,b

Annoyntynge

The annoyntinge of Chr
daniel,ix,g

The annoyntyng of Chr

grouñe. the whiche all faithfull
o receaue i. Johñ.ii.d and whi-
oth teache vs all thinges for our
we haue the no more corporall
ttinge made of oyles, but spirit-
by the holy goost

B

¶ Baptyme

baptyse, is to wete or to walshe
th xii. b Mat iii.b Mar. viii.a
Baptime is an outwarde sygne
stentynge in vs renewyng of the
t, and mortifyenge of our mem-
in Jesus Chriſte, by the whiche
e buried in death with hym.
.vi.a Colos.ii.b
They that are baptized in Chriſt
but one christ Gala iii.d
By baptyme we are receaued in
d and writtẽ in the holy assem-
f Chriſt Act.ii.f
disciples dyd baptyse, but christ
not. Jon iiii.a
aule also sayed that he was sent
o baptize, but to preache i cor iiii

B we

We are baptized in the na
the father, and of the sonne, a
the holy goost. Mat. xxviii.

The Apostles baptyzed in th
me of Christ. Act. x. g

Baptyme bringeth not grace
it, as appereth by Symon the
layer. Act. viii. d

Paul beleued and receaued
holy ghost, before he was bapt
Acte. ix. c

Cornelius the Centurion re
ued the holy ghost, before he
baptyzed Act x. g

The gelded man of Quene
dace beleued (and therfore had gr
before he was baptyzed. Act vii

Agaynst them that saye that
fycacion is made thorow the bapt
serche to the Rom. iii. d iiii. a. c.
ii. b. Gala, ii. b. iii. a wher saint P
shewethe that that is done tho
fayth, and not by anye worke
soeuer it be.

The scrypture sonnyethe alt

hat to baptyme which perteyn
to fayth, that is to wyt, to be bu
in Chriſt Rom vi a to putt on
, Galathians iii, d
The fountayne of the new byrth
iii d
The waſchyng away of ſynnes
xii. d
aint Peter ſhewed that we ar
d by baptyme not by the waſ-
ge away of the fylth of the fleſhe
by the examinacion of a good cō
in God, i: Pet, iii. d
ceremonye of baptyme beyng
ned of god; was miniſtred by
Baptyſt Jo i. e. mat xxi c
is but one baptyme. Eph iiii. a.
baptyze, for to teache i Cor vi. a
vi. a
To be baptyſed, is taken for to
rk. x, f. Lu xii f
Beatitude or bleſſednes:
eatitude, is an euerlaſting lyfe
he conſiſteth in the onely know
of god, and of Chriſte lente by

hym. Job. xvii. a

Beatitude conteineth fulne
abundaunce of all goodnesse.
xvii. b xxvii, d xxxvi, b esay, xliz
Apoca vii. b

Beatitude is prefygured
good banquetes of which Isa
keth xxv, c,

The blessed shall se the kin
glorye, esaye. xxxiii, d e John
Beatitude is incomprehen
mentall men, esay, lxiiii. b i co
Blessednes is ꝑgyuen vs by
onely Luk xxiii. c

No man is receyued into
nes, excepte he be purged by
Apoca. xvi, g

Blessed are they whose sy
pardoned. Psal xxxii a Rom. i
Blessed ar the poore in spy
b, a lu. vi, c reade the whole c
Blessed are they that su
rightewysenes sake i Pet iii
Blessed is Marye because
teu. d Luc, i c

d are they that do heare the
e of God and kepe it Luk. xi. d

¶ To bleſſe.

To bleſſe is to geue thankes or
e Gen. xlvii. b, i. cor x d, xiiii. c
ii. c

To bleſſe is to increaſe to geue
ndance and to make goodes to
ace Gene. xxx, d xxxix. a

To bleſſe is to geue power to en
e Gen i c. ix. a

be bleſſed is to be delyuered fre
mer of curſinges by chriſte that
ſaye from ſynne from deathe
rom hell Gene: xii, a xxii. d, Ga:
ii. b c. Pſal vi, c

leſſed are the houſes of ryghte:
men Prouer. ii, d

leſſed are al faythful men of god
xv a Ephe i a Eſay. lxi c pſ xii

The bleſſinge of the prieſtes are
d of god Malach ii a

t vs bleſſe God with all oure
rs Pſal, ciii. a eccli. xliii. d eccle:
h d Alwayes Tobi. iiii. d Ju

dith

dit, vii. c in euery place. Psal.
Eccle xxxii c, ti'm. ii.

All the creatures of God are
and blessed by the worde of go
prayer, i Tim. iiii a

Let vs blesse oure persec
Rom. xii c i cor. iiii, e luke vi e

Blessed is the man that trust
the lorde god. Je. xvii b

Cursed are they whyche are bl
or men, luke vi d

Blasphemye

Blasphemy is to withstand
truth, which a man knoweth, a
the Pharisees, attributynge th
kes of christ to the deuyll Mat
War, iii c, Luke xi c And to
vpon hym aboue the myghte of
as dyd Pharao, Exod. xv e And
nacherib. iiii Reg xix b, Also H
nes Judith. vi a. Also Nabuch
lor, Dani iii b. Also the high p
Mat xxvi e

The blasphemer was stoo
Leuit xxiiii c.

The blasphemy agaynst the holye
shal neuer be forgeue Mat.xiii c
ar,iii d Luk xii b
The name of god is daylye blas
med Isay lii b for whiche cause
d punished the world Isay, v k
em xi g Psal xcviii, Apo iii b
Therfore let all blasphemye be
out of vs ephe iiii g Colos.iii b
The names of blasphemye are in
croune of Antichriste Apoc xiii, a

¶ Abody.

A body for a thinge true & wyth
shadowe and after this maner
elleth i christ all the fulnes of the
inite bodely that is to,says trulye
ollos ii c Heb x b
A naturall bodye is he that
led by his affections not vnderstā
ge the thinges of the spyrite of
d i cor ii d xv.e
A spirituall bodye is he that is
d by the spyrit of God.Rom.viii b
Sinne ought not to dwell & in
r bodies to obey the desires of it

Rom vi a b But must be dest
by the spirit of god in the same
we are one bodye and one sp
Eph. iii, c iiii a, Ro, xii b i, cor x
The churche is the bodye of c
Ephe. i, d,
The body of christ is signified
the bred, math, xxvi, c, i cor xi c
Mar xiiii, c Luk, xxii, b as the
was Christ i Cor, x, a

¶ To beleue,

The scriptures are left vnto
to thintente ꝑ we shuld beleue
Jesus is the Christe or the anno
ted sonne of god and that we m
leuynge it shulde haue euerlast
lyfe. John xx g
we can not beleue in lesse we
preachinge Rom, x c wherefor
that commeth to god muste bele
him Hebr, xi, b, d
They that are borne of go
beleue and they to whom it is g
Mat xiii, b xvi c Mar ix, b Lu,
b John, i b Jhon iii a i John,

hey that be geuen to Chriſt by
ther and drawen by hym & alſo
hat haue harde him Iohn vi.d
hey to whome god hathe giuen
ome to vnderſtand i Iohn.v,a
whom God hath called by his
res.Act xii.g.for he geueth the
vnto all men Ac. xvii g.vnto
m God openeth ꝑ hert to vnder
at the preachinge of his worde
vi.c.Alſo all they that are pres
ned of god Act,xiii.g.which are
ed of god Mat xv,b, Mar,vii
ych are the leade of chriſt,Mar
which are taught of god, Ioh
nto whom the doze of the faith
en Actu xiii,b by theſe thinges
peareth that to beleue is the gift
od
Through beleke in Chriſt are we
ified from oure ſinnes Acti, x.g.
.Gala ii,d and made the chyl-
of god Ihon.i.b
hat beleueth in Chriſt ſhall not
hat is he ſhal not be condemned
and

and the wrath of god shall
vpon him, Joh.iii,b.d,v,d,
Marke xvi d But he shall ha
a honoure i Pet b ii b Esay

¶ A byshoppe

A byshop is an ouerseare,
cher ouer any maner of thynge
soeuer it be, of whiche thing
woorde mynister.

¶ Brethern.

Christe calleth vs brethren,
xxviii.b Hebre ii c

All christen men are brethr
Mathxxiii a Amonge whom
is fyrst begotten Roma. viii
whose exaple we ought to gi
Iues i John ii b

we ought not to hate our b
Leuy xix d But forgeue him
xviii e Luke xvii, a For he
eth his brother, is in darkenes
i John ii b

Concord amonge brethren
ceptable before god and man.
xv. Let vs then loue brother

ma xii, c ii Peter. i d ii e iii b and
bs not begyle oure brother in ouu
ynes i Tes. iiii b
oure brother ought not to be de-
yed for meates sake Rom xiiii. e
vs therfore take hed that we of
de hym not i cor in viii. d

¶ Beggers

eggyng is forbydden. Deu xv:

Ther shulde be no beggars in
worlde, yf men kept the comma-
ndentes of god Deut xv a

¶ Borne agayne

be ate borne a newe by the worde
god. whiche hath ben preached vn
vs i pet i d For yf a man be not
rne agayne (that is in doctryne by
holy goost) he cannot entre into
kyngedome of heauen, and beleue
Christe Joh. iii a Therefore they
t are so borne ought to put away
malyce and as newe borne chyl-
n desyre the mylke of the worde of
d. i. Pet. ii a

bread

¶ Breade

Breade for all that is necessa
this present life Gen.xviii.a.
vi.b whiche ought to be eaten
the swete of our face Gen.iii.d.
geuen to the poore.esa,lviii.c. I
ample in Helisæus.iiii.Reg.iiii.

The breade of lyfe is the f
of Christ which is geuen vs to
through faith beleuyng that he
him selfe vnto the death for the
faction of oure sinnes Jo vi.e
whiche breade signifieth that all
are but one body.i.Cor.ix.d.

¶ Blonde.

This worde blonde doth sign
synne concupiscence and all tha
not of the spirite of god Psalli.
Joh.i.b. It is also the life of m
man Leuiti.xvii.c

There was nothinge purge
the olde lawe with out blonde
xvii.c.Heb.xi.f

The blonde of Christe afte
missiō of our sinnes but the blo

lacked vengeaunce, Hebr. xii.
by the blonde of Christ the rede-
mpcyon & purgacion of our
s is made. Ephe i b Heb ix c, d,
ii, d i Pet, i a and, i, John i c,
al i. b

¶ Bondage

God hath delyuered vs from the
age of the deuell Deuter, v, a,
h thinges men ought to teache
chyldrē that it is done by christ
Let vs therfore serue synne no
Rom xvi, b c d

The cyrcumcysyon and other
kes of the lawe are scruptuds
oundage Galati a b a From
ich we are delyuered through
ist, Hebr ii d

¶ C

The cōming of christ in the flesh.
The cōmynge of Christ was pro-
ed Gene, xlix b Deutro, xviii, c
niel ix g Esai, vii c, xi, a, Hag, ii
ache ii c,

e cōmyng of Christe was dely-
Esay, xlv, b, lxi, a, and was

fulfilled when the tyme was ful
gala.iiii.a

By the comming of Chri
are deliuered from euel zopho.
Tite.ii.b.iii.b Act.iii.d, Collos.i
do receyue all goodnes. Esay lx
Jere.iii.a Luke.ix.g xix b John
xii.g

The comming of Christ age
death, synne and hell, Habacuc iii
Though that he be humble, sym
gentell and without pryde. Es
Jere.xiii.b zach.ix.b

¶ The comming of Christ
into vs

Christ commeth into hym that
ueth him, and that kepeth his wo
John xiiii.c Apoca iii.d

¶ The comming of christ
to iudgement.

Christ shal come to iudge go
men and euel, Act x f Roma. xiii
ii. Cor.v b Dial.xcv, Eccle.xi. Et
xii Accompanied with the elders
his people, and with the aungels.

mat

xiii.ti.Tessa.i.Danyell.vii.of
hich daye and houre are to vs
nayne. Wath.xxiiii.i.tessalo.v
a.ii a.Act.i.b.And it is ar hãde
xiii.ti.phil.iiii.i.Joh.ii.ii.pe.iii
r.Apoca:xxii: We muste then
eit, Hebre.xi g and wayte for
Mat.xxiiii Lu.xii. For in that da-
ay we shall haue the crowne of
ewpsenes.ii.Timo.iiii.b. Of
he the sim litydes are. Mat xxv
tessa,ii.a,i,Tes,iiii,d,ii,pet,iii,b
as,i,g

¶ Free choise or fre wyll.

his word, fre choise, or(as some
call it) fre wyll, is not in all the
e scripture, but is inuented by
e men, which wold let vp theyr
n right wysnes. and put downe
ighte wisnes of god, Upon the
h also they haue groũded theyr
ns, attrybutynge ,right wysnes
saluacion to theyr workes, By
which thinge, they denye the me-
s of the passion of christ, by whi-

che

the we are iustified Rom. [illegible]
ii.d Now to shewe that th[illegible]
tion is false damnable and
god, loke Prou.xvi.a b, xxv
x d.xiii.d. xvi f xxiiii c xxx
Ose.xiii. Also Rom viii viii
co ii. Corin i. and. iii. also G
Ephe:iiii a and Hebru.xiii

¶ Couetousnes

Couetousnes is the rote o
i. Timo. vi which is Idolat
v b. Colos. iii It is forbedde
ry streitely Luke.xii. b
Hebrw xii a

There is nothing more wicke
the couetous man for he sel
owne soule cccli.x.b

He that hateth couetous
liue longe Prouer xxviii.c

The lorde is angry with
the iniquitie of our couetous
Esa.lvii.d

Cursed be he that gette
thyng into his house by couet
Habacu.ii.c

uetousnes doth hurte to hys
r. as appereth by Jezabell
e made Naboth to dye for hys
de. iii. Kinges xxi pro. i. b
by Judas the traytor. Math
b

uetousnes diffamed hym that
eth it pro. xv b eccle xxxi a
gouernors of the people shuld
houte couetousnes exo xviii c
hat pilleth shalbe pylled clayr
a

shal dwell wyth god, that is
ut couetousnes clayre xxxiii b c
couetous man is neuer con-
ele v b

couetous man dare not cate
ly ful. ecclisiastes vi a

all ye vdye after couetousnes
vi c viii d clayre lvi d lxvii d
lxx a

princes prestes prophetes and
worlde is full of couetousnes
lvi a Jeremye vi c viii d xxiii c
lie and pylars of the people

Mich.iii.a

the couetous people haue

kyngdome of god. Ephe v b

The couetous people da

the snares of the deuyll.i Ti

Let vs therfore be witho

toulnes Hebr.xiii.a

¶ Ceremonies

Because of the trust ỳ the

had in ceremonies, god dete

Psal l c. Esay.i c Jere vii c

f Mich vi b.zach vii.b

The ceremonies are cast

theyr wekenes and vnprofit

but they were sometyme geu

a x c. For to bringe men to

truste Hebr. vii c ix c, for the

nies of christen men are spirit

ges.i cor x.g Eph.v c colos iii,

¶ Charite or loue

God is charite.i John iiii

The charite of God is

vnto vs for he hath sente his

John iii b and.i John iiii.b

The charite of god is shed

e herkes Roma. v a
God hath shewed his charite, in
ge his sonne vnto the deathe
synners Rom v b
othinge oughte to seperate vs
the charite of god. Roma viii. g
ti viii. c
the commaundementes do lede
charite. i. Timo. i. a. & i Cozin
. John ii a roma xiii
the prayses of charite are writte
n xiii.
et vs be rooted in charite. Ephe
to beare one wyth another, iiii
to growe moze & moze in it. iiii
phyp b.
oughte to prouoke one another
rite Heb. x. c. e & tessa iiii. b. and
. iiii. c. ii. tessa. i. b
the charite of God is in hym
kepeth his wozde. i. John. ii, a
whiche hath confidence in the
of iudgement: foz perfite, charite
houte all feare. i. Johan, iiii. c d
The charite of god is to kepe hys

commaundementes i Iohn
Charitye coueretb all sy
ner x b i pet iiii b
God loueth vs in a perpet
rite. Iere. xxxi. a
the ypocrites for to folow
inuẽcions, do leaue iudgem
chatle vndone Luk xi
¶ Character or marke
Character, is the marke
eichrist putteth in the hande
heade of his Apoca xiii d
Nowe maye in the kyngd
Antichrist, resygne chance o
benefytes, yf he hauc not his
cter or marke. Apoca xiii d
He that worshyppeth the
of antichriste, or he that beare
character in hys forehead o
hand shal drinke of the vppe
des wrath Apo xiiii c
A greate wounde is vpo
that beare the character of a
Apo xvi. a
the beaste, the false prophet,

ue the chaleeler, and they
worshyppe his Image, are
by the swerde, that proceadeth
the mouth of hym that sytteth
horse Apo xix d

¶ Chastite.

Chastite is the gyfte of god Ma
id whiche is not geuen to al me
xix b
that cannot lyue chaste, oughte
ry i cor vii a
Chastite is greatly commended
i cor vii d e f an example of
te in Joseph the patryarche, gen
b also in Sarah toby iii c al
Judith. Judith viii a Also in
anna, which loued rather to dye
to leese her chastite Dany xiii c

¶ To chastice

God doth chastice vs or 'oure int
ns, toby xi c xiii a For he doth
tice hys Iere xxxi Hebre, xii b
a iii e. An example in Dauyd ii
xxiiii.

¶ Circumcion

Circumcision signifieth
cion of the Jues. Gala. ii, b
wherof christe is called the m
that is to saye, a preacher
Jues roma xv b

The carnal circumcision
the signe by the which they
ceaued into the people of god
xvii b the whiche saued not.
Gala iii a for Abraham was
ons by faith before he receaued
Gene xv b

Circumcision is nothinge, b
fayth in christ which worketh
rite. i cor. vii d gala. v a. vi d: t
is not necessary gala ii, a v a.
the circumcision of the herte. J
iiii. a roma. xii. d Deut x d xxx
iii. Philip. iii a wherefore S
blamed the vncircumcysed in h
Act. vii. g

¶ Concupiscence or lust

Concupiscence is that euyll
nation and nature which we ha

Adam which drawethe vs to
ene viii d whiche Paule hadde
owen to be synne, yf the lawe
t sayde thou shalte not iuste
viii b and that which syghteth
ste the spyrite of god ga'a v d
ncupiscences oughte to be mor:
rolos iii a and sied ii pet i a ii:
a
that is in the worlde is concu:
ce of the flesshe and concupys:
of the eyes, and the pryde of lyfe
mis c
e blasphemers bringing in new
s, do folowe theyr owne concu:
ces ii pet ii b
e preistes were stoned for theyr
ilshe concupiscence, Dani xiii
concupiscence is forbydden vs:
xx s Deut v c vii d An example
ul Act xx g
ter that concupiscence hath con:
d, that is to saye hath delyuered
ingeth forth synne Iames i a
vs not therfore couette anye

euell thinges i Cor xb Eccli
Rom vi b

He that coueteth another
wife, is an aduiterer math v
uer, vi s Eccle xxv.d ¶ Co
Confession, for geuinge of
kes and prayinges to god, i
b ii cor xx e iii, Reg viii, d ma
psal xcv, a cxviii a:

to confesse, for to recogni
nit. vi g Josua vii. e math. x.
soeuer therfore shall confesse
before men the same wyll hy co
(that is to saye recognikis) befo
father Luke xii b

Confession for knowledgin
oure synnes, whiche we do unt
god lokynge for absolucyon of
by christ, Dany ix a, psal xxxii a
a ii i. John i d iiii a c

Judas which confessed hym
to the prystes of the law, and no
god, is dampned math xxviii a

Paul cõfessed hym selfe to
thee, and to all the readers of hy

epistell that he was a per[fect]
the churche of christ, tymes i c
were baptysed of Iohn, why
felled not theyr sinnes to god
dginge them selues to haue
the redemption of Christ.
f iii b
at oure confession of our syns
ght to be before men, is shewed
xv d
fession is reconciliacion and
nt with our brother math v d
ij
onfesse our synnes one to ano
to conforte oure selues, or to
unsel Iames v g
shewe him selfe to the prestes
ii d Is not auricular confessi
ut to offer an oblacion after
v. Leui xiij a xiiij a
Christe
ist is the Image of the father
iiij a Colloss i c Heb i. a. In
are the treasures of wysdome
knowledge. and fulnes of the

dmine powet colos.i.g ii a d
Chriſte was prefygured in
gene xxii,b and in the braſen
Num xxi,c
Chriſte is the propiciacion
conciliacion for oure ſinnes ro
Joh i a iiii c, The ſauyoure
woride Luke ii.b i Joh iiii c
viii d xlix b gen, xlix.b Dur
wyſdome,rightwyſnes holyn
redemption colos. i d 2 i. for
aduocate i, Joh ii a Hebr ix,
viii, g
By chriſt god hath geuen vs
of ſynne of death & of hell i co
By chriſt the father hath re
led all thinges to hym ſelfe co
An exhortacion that we ſhu
to chriſte by trewe fayth. Hebr i
xiii b philip ii a i Pet ii d Rom
d Iſa xi a
Chriſt is dead Mat xxvii f
manifeſte his charite to vs ro
And to make ſatyſfaccyon for
ſynnes Roma iiii d vi b Hebr

ii. a that we beleuinge in hym
haue euerlastinge lyfe: Joh iii.
that afterwarde we shuld lyue
a, and not to synne i cor v c
hrist is risen agayn, the fyrst of
m that shall rise againe i cor
Apoc. i b colo. i c for his resur-
nis oure iustificacion, Rom a.

hrist shall appeare againe the se
tyme. Hebr ix g with who̅ we
ppeare in glory colos. iii a
hrist shewed before to his apo-
hat he shulde not be alwayes
al'y with them. Math xxvi b
hat he shulde be wyth them by
rite vnto the ende of ỹ worlde
xxviii.
Christ is the foundation of the
he i cor iii c Ephe ii d Luke
worlde ascencion

¶ The christen
he Antiochians were fyrst christ-
et xi. d
The christen are taught of God

Ila

Esa liiii d John vi b

The pureues of the christen
knowledge of the gospell Isa
the ioye of the christen fo
delyueraunce throughe Chris
ix a

the geuynges of thankes
christen, for the mercy of god w
commeth vnto them by christ
Esa xii a

the crosse

the crosse is all maner of
litie and tribulation, whiche
man ought to beare after Chr
the dayes of his lyfe, Math
Mar viii d Luce ix c or he shall
come into the kyngdome of
math xx c mar x e.

If anye man beare not hys
he cannot be the disciple of Ch
nor the mynister of his worde
d ecclī ii d

Paule reioyseth hym of the
that is of the afflyctions wh
suffred for christ gala vi b

The preachinge of the Crosse is
power of the faythfull i Cor i c

Churche

The churche is the body of chryst
id colla: i. d The house of God
o iii. d the spouse of chryst pfal
for the whiche chryst hath geuen
selfe ephe v d.

the churche of god is free from
e death, and hell efa xi b

In the church is remission of sin-
Esa xxxiii d

Chryst is the foundation of the
he i cor iii c the heade ephe i d
ssi d

The churche can not be destrued
e power of hell Math xvi c

In the churche are many adminis-
tions i cor xii a

In the churche all is holye
a: xiiii d

Paule hath geuen one manner of
ine in all churches i Cor iiii c

the churche is defended by chryste
a xiiii. a

The

The faythfull gathered to
in one house are a churche
xvi. a collos iiii b

¶ chyldren

chyldren oughte to be
eccle a. b Pro xiii d xix c
b. xxxix c

We ought to cõmaunded
to kepe the worde of god deu
the payne for disobedyent
Deut xi d pro. xx c

The office of chyldren towar
fathers Eph vi a colos iii d

They are the right chyldren
whiche are led by the spirite
Rom viii c. And of Abraham
do folowe his fayth in christ
b. By the whiche fayth we are
the chyldren of god Gala iii d
f. d we are then heyres. Roma
Let vs then be holy Deut xiii
worlde knoweth not the chyld
god i Iohn iii a

¶ curlynge

god doth curse the blessy

uilles, and bleſſeth theyr curſyn
Bala, iii:a An example in Bala
xxiii.a Joſu, xxiiii.b
ought, to bleſſe the that curſe
Dete. iii.a An example in chriſte
.ii.d item in Dauid. ii: Regum
alſo in S. paule, i. corint iiii. c
urſinges to them that kepe not
mmaundementes of god. deut.
xvii.d Leui xxvi.b
that are accurſed for chryſte ar
ye Math v:a but they maye not
their perſecutours. Roma xii.c

¶ The commune welth

he commune welth dyd flouriſhe
ere and go wel forwarde, when
ghteous dyd raigne pro. xxviii
ir.a b
he commune welth is kepte by
counſayle and not by tyranny,
and conſtrayninge Power. xi b

¶ D.

The deuyll

The deuyll, that is to ſaye an e-
ſpeaker and accuſer,

The

the infydels are the [illegible]
deuyll Math xiii a 1 Joh iii
Holden in captiuite at hys [illegible]
ii tim ii d

the denomination whi[illegible]
uel had vpō vs, is deltrued
Hebr ii b 1 Joh iii b

the deuyl knewe chrift
forbode hym to preache it
. mar iii b v a Luck iiii g
fame dyd paul act xvi d
to shewe that we oughte no
fellowshipps with the deuel

diſciples

They are the diſciples o
whiche do abyde in the fay
viii d

We are knowen to be th
ples of chriſt yf we haue lou
another Joh iii d

He cannot be Chriſtes
that loueth more his paren
hym Mat x d

He that wylbe chriſtes diſ
him loke as he ȳ wyll buylde

e a Deut v b in obeynge of
proverb xxxiii c eccleſi iii a to-
ephe vi a wythoute curſynge
ynge of them exo xxi b Leuy
God dyd punyſhe the people
dl because they dyſobeyed
rentes exe xxii a but for all ꝑ
ſt not obey the more the chriſte
d
he parentes ought to teache
d of god vnto theyr chyldren
ſt c

G

To do good

an do no good without chriſt
b a for that whyche is done
t faith is ſynne, roma xiiii, b
muſt do good to the that hate
t, b, g luke vi.
that doth good is of god
ili c
e ought to do good alwayes
b teſ iii. c
oynge good we do ſtoppe the
h of wycked men i peter iii c

There is none that d
Psal xiiii a liii a Rom iii b

¶ Good

None is good but onely
xviii d Judge xi b

God is good to all the th
in hearte psal lxxiii a cxv a
that trust in him Psal lxxiii

¶ God

God is one, and the fath
whiche is above all, by all,
all, not dwellynge in temp
with mans handes. i Cor viii
viii b roma xi d Est xviii f

It is god that iustifieth
of christ roma viii g by wh
we are sanctified throughe
goost i Pet i a

God is a sprite Johan iiii c
is the beggynninge and the e
i c xxii c the hed of Christe
whiche is wel pleased in
sonne Matth xii d whiche is
and christ in god his fathe
d whom neuer man sawe,

nowe but chryst. Iohn i ¶ Fyue
mo vi c.

Goddes

The iudges are called goddes
xcii b d
heareth of goddes word are
oddes. Iohn x g
goddes are Images and idoo
e with mens handes deut iiii
e vertu and propertie the psal
werth. Psalmus cxv. Sa-
Sapi xviii. b And they are
nõbre iii Reg xviii. g but to
y onely God i Corinth viii b
e the straunge goddes ought
out, and one only god wor
of vs Iosu xxiiii f

Gyftes of god

that we haue is the gyfte of
e parable of the talentes
d luke xix b i corinth b
i pet i a
an of god, that we be saued

than of god to vnderstand

the scriptures Luc xxiiii.
che Christe openeth oure
dinges i Cor xiiii b

Christ hath geuen manye
the edifieng of his churche
euery man hath his p
of God i Cor vii .b

God requireth gyftes
nes wyllyngly exo xxv a xx

¶ Golpel

Golpell is as muche
glad tydinges luke ii b the
god to the helth of all the
Roma i a b i Cor xv a Th
of god math xi c i Cor in
nistration of the spyrite and
wilences i Cor iii b eue
lyfe thorow Christe, the wh
hath euerlastingly promyse
ii Timo i Tyt i a The sc
eyme hyd colos i d roma xv
thinge to open and declare
cõme Marc xvi b and hath
apostoles Math x c to pre
all creatures Marke xvi .

as done, tollerate the whyche
ystandynge) all men obeyed
n,xii,c,e.s.liii,a the symylye
the lede, Mat,xiii,a preuethe
.
e gospell is declared the glo-
maiestye of Christ,ii,cor,iiii,a
h commaunded his apostles
all that he hath taught them
viii.d.mar.xvi.d, without ta-
ny thynge. Mat,x,a, but such
as are necessarye to the lyfe
,i.Cor,ix,a,b
ospell increseth it selfe more
e,by good workes,collos,i,a
yche Esay shewed before to
ched in dyuers tonges, esaye
the whych thynge was done
b And by the preaching of it
the is gathered to gether in
orlde esaye lx a and ¦the con
made glad pro xii,d
the terrible iudgement of god
e the despysers of the gospell

The by shop both the of
euangelyste ii tymo iiii b

They that sette forth
whosoeuer they be oughte
lette luke ix k

By the preachinge of the
yf we do beleue it with the
accomplyshe the commaunde
of god deut xxx c

Gentyles

They are gentyles or greek
the are not of the circumcisi
i b Christ is the lokynge for
tyles gene xlix k. clap ii b

The gentyles are called to
the preachinge of the apostles
lxvi c to the glory of god Ela
a. ps xviii z lxxxvi. z couerted
psal cxiii ela ii a zac viii d ix
of who he is also the head ii c

Paule monyshed vs no
low the workes of the gentyl
d for they are farre fro chri
tayne nothinge vnto him eph
cause they do not folow ryg

e And therfore doth god for
Jewes to haue any conuersa-
th the Leui xviii d Deut vii b
xiii a Ero xxxiiii b ii Corinthi
And that they dos not receaue
ustomes about the dead. Deut
Christ prophecied the entringe
gntyls into the churche Mat
and that they shuld haue trusto
after that they had harde the
ment and gospell of health
. xii. b and putte a syde the ser
of Idolles John iiii c Foy
is sent vnto the Act ii f xxviii
the doze of kayth opened, Act
whome also Christ calleth hys
Joh. x. c chosen by grace. Ro. x.
sfied by kayth. Actus xv, b, con-
d by god. Act. xi. c knowing the
e mysteri of grace, Collos i. d
a man ought not to esteme the
minable, Act x c but preachinge
ospell vnto the Mat xvi d as c:
le dyd Actu xiii g for he is theyr
ster, rom. xv. d. their apostelle

Rome. xi

Roma xi b theyr teacher gala t
ii b and theyr maister ii tym

Glory

The glorye of Christe is de
by the gospell ii Cor iiii a the
he sheweth to them who he hat
len Roma ix e

All honoure and glorye to
nely Apo. iiii d Philip iiii d
i g to whose glorye we ought
all thinges i cor ix g whether
or dye Roma xiiii b for all that
to the glory of Christe commeth
holy goost i cor xii a

Christ is the hope of our glo
lo i d The whiche the holy goos
promes vs after tribulations i
b although they be not wort
this glory roma vii d ii cor iiii b

let vaine glory be farre fro
gala v d phylip ii a for they wh
leake glory can not beleue in
Joh v f g as apperith by the c
of the Iewes Jo xii f

Glo

Glotony

Glotony is the worke of darknes
xiii d let vs not therfore be ge:
unto it as esau Hebrewe xii d
let vs set against it, the prayer
is written eccle xiiii a the which
a corporall thinges but spiritual
iiii b vii xlviii lxxix lxxxiiii
ii i pet iii.

¶ Grace

he grace of God, commeth oure
ption the delyueraunce frome
and oure purgation, rom vii. d
ib Tytus iii a Gala ii d Acte.
by whyche we are saued not by
s epyc ii a b. John i b Other
grace were no grace roma xi a:
cease therfore from euell wor
waite for the euerlastynge lyfe
d which is geuen vs by grace
yi
d had purposed before the be
nge of the worlde, for to geue
ee through Thrist ii tyme i a
ought not to be receaued in

vaine ii corinth vi a but we ou
to exercise in the same ii Pet
for fearfull iudgemente shall be
which refuseth it Heb x e which
ge they do yᵗ wyll be iustified by
workes gala v a l.e vs therfore
in the same grace onely whiche
fered vs by the gospel i pet iii c
A man ought to geue thanke
ter, he hath eatē deu viii b ān
in Christe Math xxvi c Mark
and in Paule. Actes xxvii c

¶ gelosye

The lawe of gelosye Num v
The gelose and dronken wo
Ecclesiast xxvi b

H

¶ Cheade

Head for chapter begynning o
cipall cause of a thing psal xl b
heade for princes powers & h
exode xxviii b i ecg xv d psal
kels i b Amos ix a
Christ is the heade of the
ephe i d iiii d v d Colos i c ii b

christ is the heade of man i corin.

Man is the head of the woman
xi Eph v
The heade of the serpent is broken
christ, and not by the woman gen
c

Hart

A fleshlye harte, that is to saye, a
teasy and apt to teche. Eze xi and
xxxvi a
The hart of man is euell. Jerem
xvii b Gene vi a viii d
God doth knowe the depenes of
hart doth proue it and beholde it
Regum xvi b iiii Regum viii d
xv b i. Esc iii a i Johan iii d
viii d Eccles xxxiii c Jere xvii b
God openeth the councell of the
tes i Cor iiii a
Oute of the harte procede euell
ghtes Mat xv b mar vii b
The harte is circumcised of god,
e intent that it shulde loue none
e, nor putte truste in any exterior
workes

worke but in god only Deut xxv b

the hearte is renewed of god ezech xi d xxxvi f Jeremye xxiii f iii Reg. xviii f

the hert must fyrste be opened of god, before any man can geue hede to the wordes of god Act xvi c

les vs not saye in oure hearte, that for oure rightuosnes god hathe gyuen vs euerlastynge lyfe Deut ix a

In oure heartes les vs synge psalmes Hymnes and songes eph v d

god hath written his lawes in the hertes of his faythfull Hebre viii, d x c.

lette vs not folowe the thoughtes of oure hertes but let vs only do that which god hath commaunded. Mor xv d

Houfholde

Abraham cõmaunded hys houfholde to kepe the waye iudgement & rygh wisenes of god gene xviii.

He that careth not for his houfholde is an infidele i timo v a Prouerb. xxvii

xxvii d.

¶ Holy dayes

The lorde hateth the holy dayes Ela i d Amo v f

Paule rebuketh them that kepe the holy dayes gala iiii b

Of the Jewes holy dayes loke Leuy xxiii a Exod xxiiii b Deut xvi a Exod xxiiii c Leui xvi f xxiii d In which holy dayes it behoued them to offer thinges appointed Nō xxviii a

All dayes are by Christe made vnto vs lyke collos ii c Math xii a mar. ii b

¶ Hatred

Hatred is forbydden Leui xix d

All christen men are hated for christ mat x c, And they shulde do good to them that hate them Exod xxiii a Math v g lucke. vi. e In example in Dauid ii Reg xx a Item in Christe lucke xxiii a Item in S. Steuen Act. vii. g Therfore a man ought to hate no man for he that hateth his neyghboure is not in the lyghte of the gospell, but a murtherer. i. Johu ii b iii e

Here

Heresye

Heresye for a secte. Act xxvi c
Loke wherfore that there must
selies i cor xi d

A man oughte to fle from her
des title iii c

Heritage

The faythfull people is the
tage of god exo xv d Deut iiii c
xxxii b xxxiii a iii Reg viii f x. a

The heretage of the kyngd
of heaven is gyuen vs by prom
not by the workes of the lawe
iii c d math xv d

Christe hath bought and rege
vs to thintent that we shulde en
rite the kyngdome of heauen. Ti
b the whiche is kepte for vs in he
i pet i a

Christe is the enheritour of all
f a luk xx c with whome we are
heyres being by fayth the chyldre
god gala iiii b

Honoure

Honoure to father and moth

Cyn

…xx 8 Deut v b is to mynister vnto them thynges necessary to lyue by …x x a whiche thynge through the …woulnes, the phariles had made …one effecte or lytle regarded mar. …i math xv a

Honoure also is due vnto kynges …et ii e to the elders Leuit xix b al …o them that do helpe forth the gos …l, by any ministration i Corinthy. …i e

…u vs geue honoure vnto all men …goddes sake i pet ii d geuyng ho…n to them that honour belongeth …m xiii c

…e that honoureth not christ by be…nge in him dishonoreth his father …th sent hym Joh v d

Humilyte

To humble, for to punishe and …e Judg iii d iiii.

To humble is for to submytte a …nes selfe vnder the myghty hand …od and to caste all his care vpon …i pet v b

He that humbleth hym that
keth lowlye and maketh
cion of hym selfe shalbe
god ii reg vi d Luke i, e Let
fore haue humilyte in hert
ferring of oure selfe aboue
by arogance, Ephe iiii a Co
b b, Of the whiche thinge ch
warns vs in the parable of
Luke xiiii b and of the lytle c
Wath xviii a Mar ix e luke
Let the humbled chriſten
ed with diuers afflyccions re
in that is he greate before go
i b and therfore ſhall he be ex
Wath xxiii b Luke xiiii. e
ple of the publicane luk xvi
The praiſe of humilytie.
xvi c

¶ The holy goost
the holy goost is the holy
uyne power by the whiche m
ges are renued from heauen
To the intent they maye com
the thinges of God i Iohn

warre, whether he haue
of god for to endure for chri
e, Luke. xii, f. xiiii

¶ Dysobedience.

e disobedience of Adam hath
s sinnes, and disobedient be
, rom. b d
disobedient to the worde of
accurse deutero. xxviii. b
vi. a xxix. b. Exo xxvi, c, And
rtely dye. Deu xxx. d, In ex-
of the Prophete. 3 reg iii d
hath obeied not vnto the ser
the Judge geuing iudgemēs
ynge to the lawe was slayne
xvii. c.
an beyng d sobediente is ko
v. vii d. And the Jewes cari
captiuitie. iiii. reg, xvii. b. c

¶ Dronkenes.

man ought to beware of dron
. Luke. xxi, f Ephe: v. d. Pro-
i. a
inconueniences of dronkenes
r, xx, iii, d, ecclesia. xxxi. b c. d

Noe beinge dronken is mo
his sonne.gen.ix.c

Loth beinge dronken comm
incest or shamefull lecherye wi
daughters.gen.xix,c

Benhadab beinge dronken
a contempner of god is driuen
from god by ahaz.iiii,Reg.xx.c

Ela beinge dronken is slay
his seruaunte zambzi.vi. Reg.
Ammon beinge dronckeu is
of Absalon.ii [redacted] Sam.

Dronckardes shall not pos
the kyngedome of heauen.i, cor.

¶ Death.

Death is prophesied to the t
gressours of the worde of god.ge
c,Deut.xxx.d And for the syn of
man.Roma.v.c. It is ordeyned
all shall dye.Heb,ix.g, The ete
draunce wherof is bytter.Eccli.
And the daye incertayne.Luke xi

A man shulde not aske anye
at the dede for the confirmatiō o
fayth,for the gospell is sufficient

me to lyue well. Luc. xvi. g. eſay
Deut xviii. a. b. Agaynſte the
Saule dyd, thinkynge that he
inquyre at the deede, but they
deuels. i. reg. xxviii. a. b
preiſtes oughte not to be affi-
at the buryals or funeralles of
ad. Leui. xxi a.

¶ the death of chriſt.

hriſt dyed. Joh. xix. a. Shewing
lour. i. Jo. iii, c. to thintent that
race of god were in vs. hebrewe
hath ſwalowed and deſtroyed
to thintent that we beleuinge
ulde be heyres of euerlaſtynge
oh. iii. b. and. i. pet. iii. d and. ii.
i. c. he hath alſo deſtroyed the
r of the deuyll for to delyuer vs
the bondage of the lawe. John
b. ii. d, Satiſfyēg by his death
for all our ſynnes, to thintente
we ſhuld no more retourne vnto
agayne, rom. v. b

Of the effecte of the death of
, loke, roma. iiii. d. hebrew. ix. d.

D. ii. eſſloſ

Colos i c,ii corym v c,rom vi d.
i.b

To v ye with chryst,and to
tised in his death: buried with
is to be iustifyed and pourged
synne,and to dye frō sinne m
it to take an ende in vs roma
Learn to dye with Chryste,fro
elementes and ordynaunces o
worlde,is not to be bounde
dicions,which forbydde vs to
this or to eate that colos.ii.d

They shall dye that beleue
chryste,that is to say by the
tacio of saynt John)that the
of god abydeth vpon the. Jo
but not to dye,is to haue euer
lyfe. Jhon vi e They then th
leue in hym,shall neuer dye, Jo
viii.f xi d,

¶ E

Electyon,

Oure electyon is by gra
not by workes rom ix c xi a
Few are electe or chosen Mat

We are electe of God the father,
owe his good wyll i Pete. i a be-
the constitucion of the worlde, þ
the grace and merite of Christe,
shulde haue helthe seruinge almen
charite Jo xv c Epi. a ii tel, i,
The electe can not be accused, so
moch as God iustifieth them.
ma viii f

¶ Enemies

Loke in the loue of vs towarde
enemyes

¶ Enuy

my ought to be put oute from all
Gala v d i Peter ii a pro xiiii. d
the enuious men proverb, xxiii. a
it bringeth vs to powerte. prouer,
viii, d, to folye. Sapi, vi d and
th persecute his neyghboure ꝛ exā-
in Saul whiche thorow enuye
secuted Dauid i. Regu, xviii, b,
þ Philystynes whiche, thorowe en
stopped þ welles of the fernaun

of Abraham gen.xxvi, c in M
gainst Leath. Gen.xxx. a in t
dzen of Jacob against Joseph
xxxvii, b in the sacrificers of t
ple against Christ. Mat. xxvii
gaynste this saint Paule sai
charitie enuyeth not. i cor.ciii, b

¶ Eucharistia

How eucharistia is ordayned o
i.corin.xi.e wherof loke vppon
worde supper.

¶ Excommunicacion.

Excommunicarion is the se
on and reiecpon from the holy
ble of oure Lorde Jesus Christ
which thinge is done by the c
againste open and obstinate sy
Mat.xviii, b

The maner of Paule for e
munication. i cor, v b ii Cor ii. b
He that is excommunicate ough
to be reputed as an enemye but
brother. ii. tessa, iii c

We ought to eschue hym that
communicate after the first s le
co

rection. Tit. iii. c

The reason why Paule dyd excō
municate. i. timo. i. b

They that confessed Christe were
caste out of the Synagoge, that is,
were excommunicate. John, ix, c

C F

C Flesche.

Flesh is sometyme takē in a good
parte, that is to wete for softenes, iii
Cor in. iiii. a. Ezech: xi d

All that doth not procede of the spi
rit of God is flesche, Ge, vi, a. Heb, ix
Col ii, d gala v c, Joh iii a, i pe ii. b

Flesche and bloude, that is all they
that folow their concupiscences shal
not possesse the kyngedome of god.
Cor. xv

The flesche can not please god
Rom. vii. b, c

The flesche fighteth agaynst the spi-
rite: Gala v c

The workes of the flesche are adul-
tery, fornycation, vnclennes, wan-
tones Idolatrye, ꝛc. Gala. v, c. and

ii, cor

ti, Cor. xii, g

Achristen man ought to c
him selfe that is to saye mort
flesshe and his cõcupiscences
the flesh is to wake Wat
the flesh is taken for the
Jo i. d Rom. ix a i Pet, iiii a
to eate flesshe is no synne i.
iiii a An example of Eliah. iii
a to whom god dyd sende in
uynge in the euening breade

¶ Fables.

Fables ought to be eschued
preachers of the gospell, i,
iii. b

If Israel serue straunge god
he shalbe putte in a fable that
saye into mockinge iii. reg. ix. b

the Jues despisinge the co
dementes of god are as a fable,
xxviii, d

the Apostles teachinge
lowed not fables, ii Pet, i, c

Let vs not here the fables
preachers, i, tim. i. a

not tary in the fables nor in
mmaundementes of men. titum

¶ Famyne or hunger.
nyshment to them whiche kepe
e commaundementes of god,
rxvi d. Deut xxviii, b & xxxii, d
mine for sinnes iii re viii, d Os
ne, Deu viii. a gene xii c xxvi, e
xlvii, d ii re, xvii c xxi, a xxiiii,
ii. xviii. a iiii, re vi f, vii, b viii
ach. iiii, b xii, e Lyke, ii a Actum

famine of the worde of god. Ose
viii, d

¶ False,
the false prophetes are knowen
eir frutes of whom we oughte
ware, Mat vii c we oughte not
re false wytnes. Exx c, xxiii, a

¶ The faithfull
the faithfull are called the house
od i. Pet iii d, the reason why.
ii, a Also the temple of the liuing

god

God ii. Cor. vi. c. Also beleue
Judas. i. a Babes lytel ones
chyldren, ponge men, younge
olde men. i. John. ii. b. iii. a
frec. John viii. d. Wainten

The faythfull knowe how
all creatures, withoute fynne.
i. d.

The faythfull ought to have
fraunce with the vnfaithfull, ii.
vi. c.

The faithfulnes requires
ministers. i. Cor. iiii. a, That th
teache that whiche Christe ha
manded. Mat. xxviii. d, That
gospell, Mar. xvi. d

The faithfull ought alwa
be redy to geue a reason of the
i. Pet. iii. c

The conuersacion of the fa
in good workes, titum, iii, c. d, i
b, ii Pet. iii. c

¶ Fornication

Fornication ought to be
i. Cor. x b, i Thessa, iiii, a Ye

fore oughte euerye man to haue
owne wife. i. Cor. vii.a for the
icatours synnyng agaynste thei
body .shall not haue the kynge-
e of god, i corin vi b, d Hebrewe.
.a
we must flye the fellowshyppe of
nichsours. i, cor. b:d after the ex-
ple of him that Paule excõmunica
i. cori, v a: and the Israelites whi-
commytted fornycation with the
ghters of Moab. amonge whiche
nehes kylled zamry. Nom. xxv. b.
cõmyt fornication with straunge
des, is to cõmyt Idolatrye and to
take God Exo. xxxiiii, b, c. Deute.
i. d, Judges. ii, c viii. g
God called the fornication of the
ple, and the murmur whiche they
d against hym infidelyte. Nomb
i. d
Hygne to know the fornications
a woman by Ecclesiastī. xxvi b

Fayth

e definicion of fayth. Hebr xi. a

wo

We must geue fayth to the
les of god ii Para xx c Fo
do not putte fayth to hys w
prophecyth nothyng to heare it
liiii a

Faith commeth by he
romans x e whych is a worke o
vs Ephe i d and i tessa ii c
c of which christe is the aut
finysher i Corin xii b x i Ti
is than a gyfte of God. Phyl
pet i a.

The fayth is necessary for h
commeth to Christ, Hebr xi, b

The righteous liueth by fa
ba, ii, a

The fayth iustifieth, Gen
Rom, iiii, d iiii c v d ix a, Act x
John iii gala ii. c iiii a b v a. i p
b ephe xx vi

By fayth we lyfte oure sel
agayne from oure synne Col
and are saued eph ii a b ii T
d And we know god i John ii
we haue a waye in x a truste to

he father Eph iii.b and at his
.gala.iii d Blessed of hym by
power we are kept i Pe i.a
fayth we resist the deuel and
me him and the worlde i Jhon
pett v c, For it is sure shylde
l c, and brest plate i. tes v b:
aul warneth vs to be strong in
yth.i corin xv g Iet.xiiii.a
he fayth wherof S. Paul hath
the spoken, is that which wor
by charite, secretely prouokyng
good workes.gala, v a whiche
rocke and foundacion of the
he, against the whiche the po-
of hel shal not preuayle. Math
.For the end of our fayth, is the
of our soules, i pet i b as ap-
h by the thefe which is saued by
me.Luk,xiiii.f The fayth whi
Christ requyred in all his mira-
was to beleue, that he could giue
whiche was required of him as
reth by the leper, Math.viii.a
by the two blynd me. Mat ix.d

If

If the fayth be lyuely: [illegible]
stronge as a grayne of mus[tard]
nothynge shall be impossible [to]
that hath it, for he shall ouere[ome]
chonges to the glory of chryst: [illegible]
xvii.c

All that is not done of fay[th]
synne.roma.xiiii.d

they that haue receaued the [holy]
and holye ghoste, and also [have]
the gospell of god.yt they do [for]
it.and blaspheme it, wylfully [ar]
saued by other sacrifice then [that]
chryste, do abyde the iudgement
god,without mercye. hebre.vi.b
ii.petr.ii.d.

He that teacheth the lyuely fa[ith]
chryst,buildeth the building of [god]
of god.i.timoth.i.a of the whiche
ought to desire the increase.Luc.
b.and continuaunce.colos i,c. [illegible]
xv a.for she is in euery place all[owed]
psal.cxxxviii. thoughe she be p[ro]
thorowe dyuers temptations.
i.petr.i.b

fyr

tayth in tribulation rauleth
. James. i.a Let euerye man
oze whether he continewe in
.ii.cor.xiii.b, maketh vs to ob
whiche we desyre in prayer
i.b. Mar.xi.c, and by the whi
are of the numbze of the sayn-
uccaunynge faith, remission of
nnes. Act.xxvi,s

¶ Frute.

fruyte of rightwisenes and of
oma.vi,d
d wyll multiplye theyr fruite
ye his cõmaundementes.
xviii a
affections thozowe the lawe,
rific to death. roma vii,b, ther
the intent that we shulde fruc-
to god, by good wozkes we
yuered from the curse of the
oma, vii,a
fruyte of maryes wombe (wh
hrist) is blessed Luke,i,d

¶ Fastynge.

fastynge withoute Ipocrysye,

Mat

Pat. vi b. and that the
reth. esa. lviij. b. for he
without ceasing from syn
vnto hym whiche is purit
chinge of the dead, and to
gayne. eccle. xxxiiij. d Esa.
after lyke maner, fastyng
eide do proket nothyng the
people, Jere. iiij b

Fastynges without w
mercy do profit nothing. 3

Fastynge Joyned with
Tob xij d examples. Dan.
xiij a xiiij d vi. cor vi b Luke
math. xvij c. To. iij b Jud
reg viij b ij. para xx a ij.

Ipocrites do cast god
with theyr fastynges. esa lvi

¶ Father and mother

To honour father and
for to do good vnto them
stryng vnto them, thynges
for them mat xv. a mat vi
man ought to do this

gueth witnes vnto our hert
are of god.ro. viii.c, by the
lo we do calvpō the fathers
cōfydence. gal.v c and knowe
od doth dwell in vs i. Jo.iii.d
graces and gyftes of ꝑ holy
oz.xii.a xiiii.c. The holy goste
scripture (by a Wataphoze) is
with diuers names, accozding
aces that are gyuē vs, That
y, water. Esay. xliiii. also fier
xiii. Act ii. Also winde, Act.i
atmēt i Joh, ii also an exhoz
lozter. Joh xiiii.d xvi c.

Healthe

d is our helth Exo.xv a ꝑsō
whome wought to alke it.
dii b thozow christe. Judai g
power of whom is our helth
tit.d whiche is the creatoz
r of the world Heb i i c v c and
i.cor i tim iii.c.ii tim ii. d.tho
cōe foz to saue vs mat, viii,
b Jo.iii.b thozow mercy
our work, oz merites to thi

that no man ſhulde boaſt him
Ephe,ii.a,b.Tite.iii.b. And
helth in none other but in him
viii.b

Helth for victory, Judg
and.ii.reg.xxiii,b,alſo iiii, reg
An example in Saule, whiche
cribe his helth(that is to ſay
cory)to god, not to his owne
i.ee.xi d for þ helth of men is
Pſal.lx c

I

Ipocriſy.

Preachers oughte to repro
Ipocriſye of mannes workes,
lviii,a.as the prophete dydde.
xcix d,e

Ipocrites wyl neuer knowl
their ſynnes.Malachie iii.b

The hope of Ipocrites is
Job.viii.c,xx.a xxvii.b

The iudgement,confuſiō,
payne of Ipocrites.Job,xxvi.
Againſte Ipocrites that de
gloriſie themſelues of the

nd denye them in their dedes.
vili,a
gainſt theſe Ipocrites whiche
ifie them ſelues by their outs
dedes.eſa,lxvi.a
prayer agaynſt Ipocriſie.
lxxix,Of ypocriſye loke pzoꝛes
xiiii b.xxx
pſt geueth eighte curſinges a=
the ypocrites,ſpecially becauſe
ſhutte vp the kyngdome of hea=
n,And that they make a conuers
ſe then them ſelues.xx. loke vpon
xt all togeather,Mat.xxiii,b

¶ Idolcs oꝛ Images.

idole is noꝛhinge, and hath no
y power in it,i,Coꝛin.viii.b.ix.c
ther foꝛe is there none agreement
me the temple of god & ydoles
foꝛ this cauſe dydde Aſa putte
e the ydoles.ii.par.xv,b.& Joſi
ii.reg. xxiii b. Againſte whyche
ſe Amos.iiii.a Sapi.xiii d.Ba=
d.eſay.xl.c.Pſal.lxxxvii,
theſe titles Abomination and

adoꝛation oꝛ woꝛshippyng:

A man ought̃e to make no [illegible]
exo.xx.a, Leui.xxvi.a. Deu [illegible]
v a foꝛ god hateth them, Deu.xv[illegible]
And who soeuer maketh thē [illegible]
sed of hym. Deutero vii.a,b c d.

The Jewes as well as the [illegible]
les had trust in theyꝛ Jmages, [illegible]
kynge foꝛ to haue helpe of the[illegible]
theyꝛ tribulations. Deu xxxii [illegible]
therfoꝛe god cōmaunded them [illegible]
taken downe, broken and burnt.
Deutero. vii, a b c d

Micah had made an image [illegible]
him selfe, but ꝑ chyldꝛē of Dan [illegible]
is frō hym by foꝛce and woꝛshyp [illegible]
is longe time. Judg.xvii a b c d [illegible]
frō whēce Jdoles had their be[illegible]
ning, & the euels of Jdolatry [illegible]
xiii. b, Jdolatrers shall not [illegible]
the kyngdom of god i, Coꝛ. vi [illegible]
vs therfoꝛe cast̃ aſyde all [illegible]
to thintent that we perish no[illegible]
Jewes did i coꝛ x, b i Jo, v [illegible]
pꝛophes doth aſcrybe the de[illegible]

the people to Idolatrye. ezechrbi
viii.b. Jer e xliiii.a. and specially
the prestes. ezec viii b

¶ Inuencion

¶ inuencion agaynste the lorde
his accursed. esaye. iii.b. and pu-
ed. Psal lxxxix, other by derth
xxviii d or els by aplage Jud
The prestes are caste oute of the
se of god for their inuencions.
ii, ix, c

¶ Innocencye,

None is innocent before god
xxxiiii. Num. xiiii c neuertheles
that kylleth an innocente in the
of man is accursed. Deut. xxvii
d shall not abyde vnpunysshed, ii
xii d

he Iniurye that one doth vnto
ntes eccl iiii a
he innocency of Toby Tob ii b
shewed forth his innocency Job

¶ Innocencion or callyng vpō
o them that call vpon the name
be healed rom x c he calleth not

Fiiii truly

truely vpon the name of god
beleueth not in hym rom. x.c.
fore dyd enoche fyrste call vp
name of god. Gen.iiii.b, Item
ham. Gen.xii c.xiii.a, Also
gen.xxxiii.d. Also Moses exo.
a. Deut.xxxii.e. Also Sampson
xv d.xvi.g. To call vpon o
cate the name of god ouer anye
es for to blesse or prays for hym
vi.d

god when he is called vpon
bulations doth hear ii.reg.xxii
And those are faithfull which d
vpon hym with a pure and
hert.ii.Tim ii d

Elyah doth mocke them that
vpon the Idol Baall.iii reg.xv

¶ Judgement.

God doth Judgement to
therlesse wydow & stranger.

The terrible Jugemente o
gaynst those whiche beleaue
golpel. ii.tell. ii. c & those that
drawe the faythfull from the

gospel,gala.v b which god dothe
re to be done vnto thepm whiche
do that that they lyke best.psalm
xi

God beginneth iudgement at his
e house:for he sendeeth tribulacis
and afflictiõs vnto his churche.
ii,iiii b prouer.xi,for our correcti
is thintent that we be not cõdem
with the worlde.i,cor.xi g. then
udge is to punysh,gen,xv,c, deut.
xi,e.i,regu,iii,c, He that heareth
ist & beleueth his gospel is not iud
d,Jo.v,d,& he that beleuethe it not
udged already. Jo,iii,c,because he
yseth the worde of the gospell
at,xiii,c, Jo,xii,g,then shall euery
be iudged accordynge to lyes
th math.xvi,d

¶ the generall iudgements:

Of the generall iudgement psal.
lelay.ii,c xxvii,a,lxvi,e, the whi
nyghe,ro,xiii d and shall come
thefe in the nyghte,for it is vnces
e,we must therfore watch. math.

xxiiii,d,

xxiiii.d, Luke xvii, f. whiche
onely knowen of the fathe
d zacha, xiiii b Of whiche
are mat, xxiiii, c mar. xiii, e lu
In the whiche day christ sha
with his angeles to them th
for health mat, xxv c, Hebr,
shall make open ꝑ counceil o
hartes i Corin iiii a In the
days also the apostles and s
shalliudge, i, For vi a mat
the feare of whiche saint Jo
duce the pharisees to the ch
lyke Mat iii. b Lu iii, b,

¶ Humaine Judge

The iudges ought to do r
Judment Deu i b c xvi d
iudginge accordynge to ꝑ ou
aperaunce prouer xxiiii, e
not yet peruerting, deu xxiii
c for in iudgement a man
agres to the voice of many
come by the truth Gro, xxii
law also doth for bydde for
of the man except he be k

che a one Jo, viii, e for he that
th his brother iudge the lawe
iiii. e let vs not iudge them accesy
e to the out warde shewe Jo vii
before the tyme i cor iiii a
signes & wonders whiche god
before Pharoo are called iudge-
us, ero. vii a xii Judgement
lawe order & right Deu xviii, a

¶ Judges

the office of a Judge Gro xviii
xix c deut i a whom men must
vnder the paine of deth deu xvii
righteous iudge ought not to
pt persones ero, xxiii, a Leu xix
be mercifull to the fatherles in
ongefull cause pro xxi a ecci iiii
iudge accordinge to the lawe
people, Deu, xvii, b but many
hynded through gyftes eccl xx.
example in the children of Samu
Reg viii, a iii, Re xxi c d
ist is ordeined of god his father
udge of the quicke & of the ded
good and of euel, Act x g

Rom

Rom.xiiii.b:Heb xii.f. To [illegible]
is geuen to geue iudgemēt [illegible]

¶ Iustification

To be iustified is to be [illegible]
demed frō all iniquitie, purged [illegible]
ched, sanctified, regenerat and [illegible]
ed by the spirite of god, & that [illegible]
be not imputed vnto vs for [illegible]
of Christe: but forgeuen by his [illegible]
to thintēt that we shuld do good [illegible]
kes.tit.ii d.iii. b.act,xiiii.f. ii.co[illegible]
vi.c. the whiche thinge is [illegible]
faith.rom.iiii.d.v.a For a man [illegible]
be first a new creature in christe [illegible]
fore he do any good workes. Iud[illegible]
tit.i.d:ephē.ii b:

to thē that wyll be iustified [illegible]
very lawes of god it selfe Chr[illegible]
deed in vayn.gal.ii,d.and hys [illegible]
doth profite them nothing. [illegible]
then in asmuche as god doth [illegible]
no man can accuse vs.roma[illegible]

K

¶ Keyes

The keyes are the lawe a[illegible]

de of god by the whiche we doo
and open the kyngedome of hea-
that isto say the church. mat:xvi.e
yste onelye geuethe the keyes to
de and lose by his word, Joh.xx.f
.xvii.f.Apo.iii.h

Whosoeuer is fylled with the holy
ste, hathe power to shewe by the
de of god that they which do be-
that remission of synnes is done
yste are absolued(whiche is to
n)and that they whyche do not, be
it:are bounde(which is to shutte.
on.xx.d.mat.xviii.c.Jhon.xxi.e

¶ Kynge

What maner a man a kynge
d be. Deut.xvii,d,i.r.xii,c whose
rt is in the hande of god Power.
a

Rightuous kynge is the strength
is realme.pro.xxix,a b Sapi.vi
tel.x.a

The kynge ought to rede the boke
deutronomy that is to say the law
god and to kepe him to that one-
lye

by Deu xvii,d An example i
iii Reg xxii c. and preach it to
ple An example in Salomon
viii,f

Kynges be happy by vsinge
Prou,xxv,a, An example in D
ezekiah and Josiah, Eccl'xlix
in Josaphat e Isa iii.re,xvi b,

Let vs honour the kynge i,P
and pray for him i tim.ii a

Kynge Jeroboam becau'e
fred Images and sustained Id
in his realme inducinge his
to haue trust in other thinges
God is terribly threatened
xxiiii b c xvi a b,

The waxke desier for to
An example of the fire brush.
whose power is set out i reg
A man shulde take heade of
plesure prouer.xvi b for they
don e, fornication with the
Babylon Apo,xvii,a.vnder
none other then cursednes ecc
And yf they continue in their

s they shalbe punished with the
e.i reg xii d
The chrysten men are the kinges
sacrysiars of god the father, cō:
d by Jesus Chrysst. Apo, i.b .v c
i pet.ii b

The kyngdome:

The raygne of chrisst is described
e blessyng of Juda. Gene. xlix b
salay. xxxii. a
God shall rayne for euermore, Ex
And a'so ỹ raine of chrisst. Esa
dan'el. vii. g
Of the kyngdome of chrysst, loke
h. xxii. c. Ma'. xxv. c acts xiiii d. and
esa. i. b
They are depryued of the kingdom
d, whiche do obeye vnto theyr
. gal. v d which do begile theyr
en, cor bi. b And that are cor:
e by vices, i cor xv f
The kyngdome of heauen or the
ome of god is the knowcledge
e golpel. or the churche gathe:
gyther by the golpell. Math:

xiii, g

xiii.g, The mysteries of which
do vnderstand to whom it is
Mat.iiii.b. Luke.xi d. For the
chinge of the which kyngdome,
do chaste them selues, that is,
chastly, Math,xix,b the whiche
they can not do excepte it be
them of god. Sapi, viii.d

The kyngedome of heauen
steth not in meate or drynke, n
in wordes. but in power which
make subiecte the hertes of men
god, Ro.xiiii.c.i.corin.iiii.d, A
the same meanes the kingdom o
is within the faithfull, of which
is the strength. Luke, xiiii. e

They that go to the kynged
heauen with violence plucke it
them. Mat.xi.b, that is suche
so greate desyre vnto it that
pise their owns lyfe. and for
yea father and mother) for the
mynde that they haue to rece
gospell of Christe, and to be p
kers of the kyngdome of heuen.

the kyngedome of heauen is to
e haue and be partaker of it.
ii.a

L.

he loue of god towarde vs.
is the God of peace and loue
xiii.d
od loueth all and hateth nothing
at he hath made. Sapi,xi. ꝛ doth
er vs from euel. Esa.xliii.a lxiii
h.iii,b,rom.v.b Ephe.v;a.c apo

od chastiseth them whom he lo=
Prouerb,iii.b,Heb.xii,b,Apoca

od loueth vs without forgettyng
sai,xlix.d. Jere.xxx.a
e is the fyrst ꝛ greatest cõmaun
nt.Mat.xxii.d.
Our loue towarde god.
vs loue god for he hathe loued
s.i.John.iiii,d
st vs loue god,and he shall loue
Prouerbi,viii,b,Ose.xiii.b.Ma=

god

God repeth them that
Eccl.li.ii.d

we must loue with the h
Deu,vi,b pſal,lxxviii.d,Mat,
Luke,x e

Let vs loue god, with wo
dede. Deutero.x, c Eccle,ii d
xliii.b.c

Let vs loue god erneſtly: Eccl
Roma. viii. d

¶ Our loue towarde
our neyghboure.

Euery beaſt loueth his ly
cle xiii.c.xvii. b

God teacheth vs to loue o
ther Jo xiii.d i.te.iiii.e

He that loueth his brother,
ſlated from death to lyfe, i
iiii.c eccle xxvii.e.

He which loueth his brothes
kylled the lame re xiii,e gala.
He that loueth his father,
mother, his ſon or his dough
ehen chriſt, is not wothy
Math.x.d

et vs loue one another, as christ
loued vs John. xiii. d i. v b
loue oure neyghboure as oure
Lu. xx mar xii Leui xix rom xii. e
i. cor in x, f
hinges ought to be done by loue
vi c. x, i pet i. d Lette vs therfore
affectuously in supportynge
another: Toby, iiii. c Gala. ii c
a. xiii c. xv: a gal. vi a Ephe iiii a
ly, ii. a In helpynge one another
vii, d Isa, xxviii. c Math. vii b
b. c, eph v a, i pet. iiii, c i, Joh, iii c

¶ Oure loue towarde our enemyes

e ought to loue our enemyes
v. g with a good hart, Iob xxxi
vii. a xxiiii c. Eccle, viii, b x, a
wyth the mouthe prayenge for
Math v. g Isa, liii d. roma. xii a
ample of christ Lu. xxiii. c of S.
en. act vii: g Also wyth worke
ghte to do good to them that
s Math v. g pro xxv c i. c Rom
In example of Dauid i reg. i b

alle of Abraham Gene xvii c

¶ Loue or dilection

The loue of God towarde
estimable. Dse ii a for he hath
vs fyrste. i John iiii c and hath
vs his sonne that we myght ha
John iii b Eph ii b the whiche
hath geuen his lyfe for vs Joh
gala ii Ephe v a

The false prophetes which
drawe vs fro the loue and tr
whiche we oughte to haue in
oughte not to be harde, but o
be put to death, Deut xiii a.

An admonition to loue, i J
d Josu xxiii, e Eccli xiii, c to
that we shulde lous god with
hart, and with all oure soule
geth oure hartes of all exter
Deut xxx. b. Loke the tytle
charite

¶ Labours

The prayse of labour. G
d prouer xii b, xiii a, xx xxvii
Exhortations to labour

ell. Tessa iii, c. prouer. x. a xii b d
the lyke of man is perpetuall la-
e Job. viii a of whiche we shulde
prouerb. v c, Layde vpon them
eyr synne Gen. iii d zacha xiii b
rample in Adam Gen, iii b also
ale i. Corin iiii e Tessa ii. b La-
nge nyght and day to thintent
he myght be chargeable to none
essa iii b Act xviii a xx, g. But
uilde not laboure to be rich pro-
xiii a

¶ Leuen

Men shulde caste forth the leuen
de malice. i. Cor v. a
leuen for cuell doctrine and exam
ath. xvi. a mar. viii. Luke. xii, a,
b, a wherof a man muste take
net, xvi, a
ere was no leuen in the oblati-
Leui i d
e that dyd eate leuen in relebra-
of the passeouer dyd dye, Exody
iii, a b

Lybertie

Chriſten men are free i, P
John viii c An example o
paule i Cor ix c

Of the lybertie whiche i
vs by chriſt, Eſaye xliiii c,
the lybertie of the goſpell. C
which a man ſhulde not make
caſion to the fleſſhe, galath v, v
ii. c

Lybertye to eate of all thy
Cor in viii d

Lawe

The lawe is the power o
by whyche we keale the pa
ſynne in vs, i cor. xv. g Rom
Luke roma iiii e viii b

The lawe whyche conta
decrees and commaundeme
abolyſhed through chriſte. E
ii cor iii d, Act. xv for it brou
man vnto perfection Hebr v
The whiche thinge S. Paul
by the ſymilitude of the hey
alegory of chyldren of Sara

iii a e

The lawe is not geuen vnto the
full Gala v d For by the lawe
e spyrite of lyfe, we dye to the law
ne. Roma vii b viii a Gala ii d
s geuen to the vnrighteous man
rs ic i tymo. i b By the whyche
n hath knowledge of synne com

the ende of the lawe is Chryste
ma r a which only hath fulfylled
wan i

the lawe and the prophetes con-
d in the fyrst and the second cō-
dement Math xxii d

the lawe is fulfylled in louynge
neyghbourc . Gala v b Roma

the lawe was the shadowes of
es, which shuld be geuen vs tho
chriſte. Hebre. x a

the lawe and prophetes were
vpon the Sabboth days, act

ne was in men before the lawe

was geuen loke Roma v b.

God commaundeth to re
lawe day and nyght to thinke
we may knowe what he fuy
Josu.i.b r.c The which a ma
to haue in hys harte, and be
eyes Leuy.xix d, Deu, xi.c wh
we be manished by moyses, to
to thintent to kepe it Deut.iiii
by Josua Jusu.xxii a

What the lawe of the gosp
what it gyueth psal xix

the lawe is holy iust and go
Roma vii.c If a man vse it la
1.tim.i b. And it is spirituall,
led by the spirite. Roma viii.c
unto the wysdome of the flesh
not be subiect roma

The lawe of Christ is the
perfect lybertie Jam. i d ii.c
is more excellente than the la
moyses ii cor iii.c

He that kepeth all the lawe
in one point is culpable of the
James ii.b

Ther is but one lawe geuer Ja
viii. b
the wages or reward of the that
the law and the payne of tranſ-
geures Baruch. iiii a
for the lawe of ſacrifices loke Le
vi, v b vii a xii. g Deut xxv b. Nu.
xix a, b
the lawe commaundeth thinges
poſſible for oure ſtrenght. Deut, v
xxx c roma, vii viii. ix, John v.
xv math v xx gal, v
agaynſte them that make falſe and
ded lawes, cla, x a. the lawe ſu-
eth not Ga a iii b rom iii, viii.
we ſatisfie the lawe roma viii.
la iii

¶ Lyght

The lyght whyche is called daye
reated of god, geneſis i, a
God is lyght i John i c
he dwelleth in the lyght that no
can attayne, i timo vi c
Chriſt is the lyght that lyghteneth
men Joh. i a. viii b. ix a i John i b

whiche monyshethe vs to bele
hym that is in the lyghe, Joh xii
The apostoles are the lyght o
worde mathv b
He that hateth his brothes
in lyght i John ib
The workes of lyghte ephe
The armoures of lyghte, R
xiii c

¶ Lecherye

A prayer agaynste lecherye ec
xxiii a. Loke thys worde adulter
aduoutcry, or fornicacion. Also
v b

¶ Lyke

God hath geuen lyfe, or the lyu
soule, or the spirite of lyfe Gen
Of the lyfe of man, loke Jam
b i. corin vii e Job vii a xiiii a ps
xxxix Deut xxx b
Longe lyfe is promysed them
honoure theyr father and mothe
exo xx c Deut v b. ephe vi a
Christe is the lyfe. John xiii
Collos. iii i, Johm i a whiche hath
Groyn

ped deathe to thyntent that we
de be the inherytours of euerla-
lyfe, i. pet iii. d
Chriſte is the bread of lyfe whiche
eth euerlaſtinge lyfe. Luke vi e
Chriſte hath euerlaſtynge lyfe in hys
de, as the father hath, cryo he is
. John v d
The lyfe eternall that was promy-
is declared vnto vs by the preas-
ge of the golpell. ephely. i a ii
. i a. i John ii d The whyche
haue that know chriſt Jo xvii. a

¶ Lyuing god

the lyuynge god was the othe of
fathers. Ruth iii. c Judge viii d ii
vii d

to lyue

faythfull men that be departed,
ut in God. Wath xxii a Luke

ecauſe that Chriſt doth lyue we
all lyue. John xiiii e
e do all lyue and dye to the glo-
. Rom xiiii d

G. d

The christen man lyueth not to
selfe, but vnto christ ii cor. v.c

To lyue in god, is to dye f
rom vi b

to lyue in plealures is de
i.timo v.a

C M

Manslaughter

Manslaughter is forbydd
Exo. xx c xxiii a Deut v b mat
xix c mãslaughter is renẽged a
genc. ix a In example of the J
Eze xii, a. The wylfull mur
ought to be put to deth, by the
Deut. xix. c. Manslaughter co
of wrath * envye as is to se o
genelis iiii, a and of the Jewe
che procured the death of Chri
math xxvii, b Item of couete
as Jezabell ord the vinyarde
both iii Reg xxi, a. Item o
rye, Ifter that maner bydde
cause Uriah to be slayne, ii
And Herode Jhon Baptiste

ius of ambycion as Herode caused
the chyldren of Israell to be slayne.
Wyth ire and Abimelech his lyuyng
brother, to thintent that he myght rai
gne al alone Jud. ix. Lykewyse dyd
Athaliah, cause all the kynges bloude
to be put to death. ii Reg. xi He that
hateth his brother is a manslayer, a
nd hath not eternal life abydinge in him
i John iii.

Man

He is an olde man whiche is not fyl-
led wyth the holy goost but is led by
his owne affections. Colos iii. b euell
by nature gen. viii. d. viii. d fylthy. Job
xv b a lyar Esaye. ix d. psal. cxvi the
same of wrath ephe ii a vayne
thyng Job. xv i d He is a new man
which is full of god created lyke god
in the right wisenes & holynes of truth
Col iii. Ephe iiii. heuenly, i Cor xv, c
newe creature gal, vi d made after
the image & symylitude of god gen i d
Esaye Dap ii. b And after that ma-
ny moises called y mā of god deut
xxxiii

¶ Maister

Christ is oure maister: none
Math xxiii a which hath suffre
ny thynges by the Iewes, thys i
maruayle then that we his di
do suffre math x c

Christ forbyddeth to be called
by that is to say, my master mat
b let vs not then couet to haue d
es of scole, James iii a Oure ly
maisters are discribed ti pet ii a

¶ Mariage

Mariage is institute of god ge
from whiche none shulde be ref
for to auoyde fornication i. Co
for it is honorable. Hebre xiii a
prayse wherof is Prouer xviii. d
forbyddynge of maryage then, is
doctrine of deuels i Timo a,
that breaketh it is punyshed by d
Deut xxvii d and bytterly rep
Mala ii c Raphael teacheth
how a man shulde mary Toby
An example of chaste matrymon

The holy estate of matrimonye is
ayer the any other, for it maye not
seperate but for aduoutrye, Wath
b

Mary

Mary is called happy because she
heue luk. i. d
Mary commaunded to be done all
at Christ shuld saye. John ii a
Mary prayed god with other
ni. a

Mediator

Only Christ is the mediator be-
ene god and man i. Trino ii b
ebre iiii. d vii c d viii. b ix. f xii f
John ii. a viii b Eph iii, b roma v a
i John. x. b.

Membres

By the vnitye of oure membres
are moued to concorde, i, Cor xii.
for we are the membres one of ano-
r rom xiii d
Our membres; as well outwarde
inwarde shulde not be applyed or
geuen

geuen vnto synne, Wote yi
are the temple of the holy gost
yi d

Merite

In lokyng ouer the byble, as wel
new as the olde testamēt I hau
founde this word merite, meri
is nothyng, for to merite, is to
god vnto his creatures, & to
the merite of Iesus Christ, by
onely we are saued, not accord
dure workes or merites, but
dynge to his holy purpose and
which was geuen vnto vs bef
ri Tymo i b. titus. iii b Iesus th
grace þ we are saued through
and not of vs, but by the gyft o
to thintente that none de boste
selfe, Ephe. ii. Roma viii viii. Fo
tribulations of this worlde, a
worthy of the glorye that shal
wed vnto vs, ro viii. and yf w
pacience in them, that comm
god i cor iiii. How the ron w

we do merite that thinge wherin
we of oures, in as muche as god
and accompiyssheth in vs the
wyl phili ii.

¶ Walls

This worde malle is not in the
le, translated by S. Jerom nor
one other that we haue. And ther
coulde I not tell what to note
of, but to sende the reader to the
er of oure Lorde Jesus Christ, i
Jer xx & c

¶ Winistration

Of the mynistration of the poore
ten saynctes loke, Ro, xv & vii corin
b ir a &
mnistration of the attonement
e by Christe receaued of Paule
v & d
he mynistracion of the worde, is
preachinge of the gospel of grace
re Christ came to be a mynister
nge his lyfe for our helth mat xx
xv the whiche also is the my-
r and Bysshoppe of saynctes
lyeting

lyttinge on the ryght hand
cher Ephe viii a

Diuers mynistrations b
the churche eph iiii b, 1 cor. xi

Mynister or Bysshop

Who ought to be ministers
Leui xxi. c

Christe geueth rules or o
ces to the mynisters of the w
Math x. a

The mynisters shulde f
flocke, and not deuoure it, J

In the mynisters shulde b
charite, the which is declared
Christ asked Peter thre tym
louest thou me, Johñ xxi e

What the loue of a minis
to be toward them that he p
to Philip i. a

The mynister ought to p
worde of god 1 pet iiii c

The mynister do preach a
kes necessary for the veryf
nes, he is abhominable an
municat gal i b

he ministers are warned to ſtu
all thynges for Chryſt. Mat.x.c.
.xii;d
No man may be a miniſter yf he
not chriſt better then his father
mother. Math x.b
he miniſter ought to pray, that
ly goſt might worke in the her
f the b.leuers, and do dewely
fice, not leauyng it vndone for
fryng to the poore. Act.vi.a
gue thankes when he perce
hat the word of god doth bring
fruit. Philip i.a i. Tessa,i,a
ut ſekyng of his owne phi.i,c
honeſt lucre. Tit.i a x i, tes.i,a
thynge doing, men are boun
e him Mar x.b. Rom.xv.c. ga
b.i, Tessa.v,c after the enſam
he Philyppyans, which dyd
ainte Paul. Philyp iiii b.
an ought to praye vnto god,
vouchſafe to gyue good mi
Mat ix,d, whom mē are bound
,i Tessa,v,c And honour them
y. i, tes,

Miracles,

The prophete which wyll [illegible] drawe men through miracles, [illegible] the true loue: ought not to be, [illegible] but [illegible]layne. Deuteronome.xiii a.

The power to do miracles, [illegible] uen by the spyryte of god, i.cor.xii [illegible] Acte iii b vii.c, for the confyrmac[illegible] of the worde, Mar.xvi, d Act [illegible] Heb,ii.a Luke iii,iiii.reg, iiii, [illegible] ny myracles.

A man ought not to reioyce [illegible] he hath power to do miracles but [illegible] cause that he hath his name wryt[illegible] in heauen. Luk.x,c

¶ The mercy of god toward[illegible]

God is ryche in mercy, eph[illegible] and ii,cor i a ii,regū, xxiiii,c, [illegible] xxxiii Joel.ii.d The praise wh[illegible] is ecclesiastt xvii d, xviii.a An e[illegible] ple in dauid.ii reg.vii,d

Samuel letteth the mercy [illegible] before the people, which a[illegible] o kynge, i.regum.xii.b.

d hath deliuered his people thꝰ
mercye. Exo. xv c. Ezech. xxxvi, c
giueth vs all thinges by mercye
hout our strength. Deut. viii: d. s
. xii. d
Mercy to them that chaunge their
e from euyl vnto good. Deu. xxx. a
ra Ezechi. xvi. xviii. e. Ose. xiiii. a
y Iv. b whome god hath predesti
and forsene to ds it. roma. ix. c.
ample of saint Paule. i. Timo.
i also in the gentyles. Romanos

The mercy of men towarde man

rcy is more then sacrifice. mat: ix
i. a. Mar, ii, c. Ose. vi. c. prou. xxi.
tte vs then be mercifull with a
wyl. rom. xii. b. as our father in
en. Luc. vi. forgeuynge one ano
, euen as god hath dons vnto vs
ugh christ. Eph. iiii. g. To thyn-
s that we may helpe the neces-
our neighbour, colos, iii. b. for

ey is prompyced to the mercyfull, ...
gum,xv.a and blessyng.prouer. ...
xxii.b.Mat,xv.d.

He that doeth no mercye, shall ...
crue iudgement without mercy Ja...
ii.c.wherof the phariseis are rebu...
Wath.xxiii.c.Luke.xi.f

The prayse of mercy.prouer. ...
c.xix c.An exãple of mercy in Da...
i reg.xxiiii.b

Mortificacyon.

A man must mortifye the mẽbr... ...
the body of syn,Col.iii.c.x that ...
ry day for Chrystes sake, rom viii.

paul after the example of Chr...
doth beare the mortifieng of Chr...
in his body. being euerye day ...
forth to dye for his brethren.ii ...
iiii.c

Murmurynge.

Let vs not mumure agayn...
to thynket that we perysh not ...
chyldren of Israell i,cor.x.b, ...
then do all thynge without m...
ringe,philip, ii b For a man ...

Meates

God did shewe vnto Peter in a
sion that it is lawful vnto the faith
full for to eate of all manner of meas
es Actu x b Roma xiiii.a
meates are ordeined of god for
to take thē with the geuinge of thanc
kes.i tim iiii.a
the meate is sanctified by the
word of god and prayer i tym iiii b
for the choise of meates a mā ought
not to offende his brother. Ro manus
xiiii b
To teche that men are bound for
to abstaine from certaine meates is
the doctrine of deuyls i tim iii, a

M

The name of god

The name of god ought not to be ta
ken in vaine Exodus xx,a and Deu
v,b

The callers vpon the name of
ought to separate them selues
all iniquitie. ii. Timo. ii, c As
dyd in whose time men began to
vpon the name of God Gene iiii
There is none other name gi
vnto men whereby they can be
but the name of Jesus Christ Act
b. the whiche we praye that it may
be declared celebrate & glorified
rowout all the worlde. Math. vi. b
Psal. viii. as Dauid dyd ii Re, viii
For the loue of which God doth not
forsake the people that knowledge
their synne. i Reg xi. d
The name of god is blasphemed
through oure euell lyuinge, rom ii, b,
i, timo vi. a
He that blasphemeth the name of
god is stoned to death. Leui. xxiiii, c,
for it is he onely that shuld be called
vpon, Jere. xiiii, b, Philipp ii, b and
ample in Abraham. Gene. xii. c xiii. a
Also in Isaac Gen xxvi. f. Also in
Moises Deuter, xxxii. a, wholeme
that

therfore doth call vpon the name of god shall be saued Joel. ii. g

Newe

the newe testament is the remission of sinnes by the bloud of Christ Mat xxvi c Mar xiiii c Luke xxii b by the whiche god hath promised to geue newe lawes in our hertes and not to haue remembraunce of ours sinnes Hebr. viii d x c Gene. iii. e of the whiche paule hath rescaued the dispensacion ii cozin iii b

He oughte to be a newe creature that beleueth in Christe Gala vi. d and walke in the newnes of lyfe Ro vi a doing al his workes by the spyrit of god rom viii b

Let vs therfore do on the newe man whiche he hath create in vs ephe iiii e to thintent that we maye lyue in righteousnes and holines

Neighboure

whosoeuer hath necessitie or nede of our helpe is our neighbour whom we ought to helpe, as christe teacheth

vs

vs by the parable of the ſa
Lu r,e takinge care & charge of
Eccl xvii b without deſpiſing
Mala ii b and ſclaunderinge
Eccl xix b and iudging him
b,but pleaſinge him vnto his
enge Ro xv,a And louynge
oure ſelfe Leui xix c Mat xxi
in ſo doynge the lawe is fulfilled
Rom xiii c

O

Oblacion offring

Oblacion for ſinne pleaſeth
god,pſalm xl Heb x b for chri
ones offred in an oblacion for
ſinnes & for oure ſanctifieng
ir g he nedeth therefor no more
offrid Heb viii.x c

Chriſt hath geuen him ſelfe
vs vnto god an oblacion & ſacri
Ephe v a By the whiche we are
tified Heb x,c

Of the oblacions of the olde
ment loke Leui vi c ix a xii c
vii a xv c xxix a

¶ Obedience

man must obaye vnto the voice
Exo xv g Deutr xxx d for he
obeieth it is blessed Deutrono.
and he that obeieth it not is cast
example in Saul, i R xv viii, e
and Acan Josu vii a let vs then
holden of obedience i Petr i, c
paye to god more then man Act
also to our parentes, Exo xx b,
xix a Deut v b Tobi iiii a An
ple in christ Luc ii g phil ii, d
to oure superiours Er xxii, a
viii, e An example in the Israelit
Deu xxviiii, d
God had leuer that we obeied his
maundementes then to do sacris
vnto him i reg xv c eccle iiii d
we do when we are chosen of
pet i a

¶ Of prayse

praise vnto God Apoca, xix, a
God is oure praier whome we
laude knowledginge that all
we haue commeth of him exo.

xv a,

xb a. Deu x.d An example
elites Josu.xxii.b, Also in
ti.a. Also in Salomon.iii
Also in Dauid ii regum.
Also in the apostles luke,xx

A man ought to offre the
of praise vnto god thoro
Heb xiii,c
prayse shalbe vnto every man
god.i.cor.iiii.a
prayse is discommendable in
owne mouth prouer xxvii a
that praiseth himselfe is not
mended but he that is praised
ii.corin,x.d

Prayer

the prayer that christ
Math vi,b Luxi a

the prayer of the christ
to be continual and fer
the thinge christe sheweth
mplitu de luke xi a.xviii a to
which thing also he doth
Math vii.a also S Paul
c, ephe vi,c col. iiii.a.i tes

Peter likewise i Pet iiii, d for y
nuall prayer of the righteous is
acceptable to god Jam, v d
nsample in Eliath. iii. reg xvii.
herfore shuld we pray purely in
place without wrath or disten
i, Timo ii. c Joh. i iii c. Psa, cxiii

¶ Peace.

Peace doth signifye the loye of
science and suernes agaynste the
l our aduersarye And generally
oundaunce of al spiritual good
hecause our synnes are forgeuen
y christ Of whyche thinge lokc.
iii. Jere, xxiii, Ose, ii The whi
thinge also S. Paule doth wisth
them that he writeth vnto, rom
ephe i, a ii. thessal iii. d Of whi
od is thautor, i tim, v, d, i, cor xiiii
christ the preacher. ephe ii d
eace be with you is a maner of
g verye familiar amonge the
s for which we say God saue
god spede you i re, xxv. a Ge=
e, Judg. xix. a

Christe

Christ desireth peace to bee
Luke, xxiiii k, Jo xiiii d, xvi
which thinge can not be co
ded by mannes reason phil
we oughte to haue peace
men Roma xii d. Hebr xii e
a i pet iii b, with them that do
vpon the name of the lorde ii
ti. d and with ỹ ministers of
of god i thess c for the lord h
led vs to peace and vnitie Col
poore
we shall haue alwayes poore
vs Math xxvi, b Deu xv b
men oughte to do good, Lu
Rom xii b xv f ii cor viii b
But we shall not haue chri
corporallye with vs Jo xii
xxvi, b, although that he we
poore for vs ii cor viii b le
haue pitie vpon them prou
For ẏe which is done vn
is done vnto christ Mat, xx
Pacience
pacience is praised prou

…arye for christen me, Heb,x,c
… engendreth trial, Rom,v,a,
…mple in the prophetes, Jacob
…ten in Job,xii,a. Item in To
…tem in Paul 1,cor,iiii c. Also
… Tessalonicenses,ii, Tessa,i,b
…ght then to be patyent in sup-
…ng one another, and not hasty
…ueng.i, Tess,v c. Collo, iii.b.i.b
…e,v b, For he that hath charite
…ieth,i,cor,xiii And doth exercise
…dde in good workes, Jam i,a

persecution,

…secucyon to them that wyl lyue
…the worde of Chryst .ii Ti.iii,
…rof chryst doth warne vs,
…th,x b.c. For it withdrawe th(it
…yth be not lyuely)from the world
…od, Mar.iiii.b. But he that is
…ecuted in one citie let hym flye in
…nother. Mat.x.c. knowyng that
…secutiõs come of god ps. xxxix
…n which he can delyuer men. An
…le in S.paule.ii. Tim.iii,c A man
…the take the paciẽtly i,cor. iiii.c

and

and pray for his persecuters.
v.g.roma.xii.c

¶ Persceueraunce or contin

Perseueraunce in the true
ne of chryst vnto the kayth-ful
Wo the which he doth cõsecr
xv. For he that continueth v
ende(although that he be grea
secuted)shalbe saued. Mathew.
xxiiii,b

¶ Pestilence.

God doth sende pestilence,
men do dysobey his word. Deu.
b Le uitt.xxvi.d iiii.Regum.vii

Dauyd did chose pestilence
intent that he might dye with
ii.reg.xxiiii.c. The which ceas
that he had knowledged his sin
regum:xxiiii.c

¶ Prefe

Loke vpon the worde
hereafter in the letter.

Predestination.

The predestinate are sain
holy people,made lyke to the

ſonne of god. And called, iuſtifi-
d glorified by him. Rom. viii. f
hath predeſtinate before the
ge of the worlde, for to redeme
t bloude of his ſonne, for to
d make vs his children by a-
n, accordynge to the purpoſe
will, for to declare his mercye
learely vnto the worlde, by the
t he hathe reconciled vs vnto
ſelfe, by the meanes of his dear
Jeſus Chriſt. Eph. i. a. ii. Tit.
ert, i. d Luke roma. ix. c. xi. a
i. d. i. corin. i. d, Gala. i. c. i. Pet.
o. xvi. a b. xx. d. Amos iii. b
r. Lamen. iii. e Eccle. vii. b xi. b
ab d x d. iii. reg. xii. d Ia vi. d
Mat x. c ela, lxii. a ii teſ. iii. a
the carnall and ſenſuall peo-
n not comprehende the election
predeſtination of god, becauſe
rtue for to ſaue theyr ſelues by
owne workes & merytes why-
n not be, But the children of
waite for theyr health by Ie-
ſus

Preachers.

To preache, is to pro
expounde the worde of god
iiii. c. which thing no man
do (except he be sent. Rom.
Preachers of the worde o
promised, Esa. xxx. e
Anna a prophetesse; preac
christ is come. Luk ii. f.
Those preachers that pre
other thynge, the the gospel
are to be refused ii. Iohn: i
kednes of whom is set out,
a b. c

Prayer.

Christ prayeth for vs, Io
xvii, b, he. vii, d, ix, f. for we
that he is harde of his father.
Iohn, xi, e
He that will praye ought
Deut, Mar, xi, c
Man must prays with bo
with mynde, i, Cor xiiii, c,

...ll, playne ꝓmyse for yͤ thyng ...
...assembled together in the name ...
...nte, they shall obteine all thyng ...
...quire. Iam. i. Matth. xviii. c. ...
...they praye in fayth and knowe ...
...thyng ...

¶ Powers ...
...nces are the mynysters of god ...
...ntyll, a b whiche ought to be ...
...ydcrete and experte Deut. i. ...
...me Ezechyll maketh an exhor ...
...Ezec. xxii. xlv. c. also Osee ...
...lso Amos vi. a. wyche to ...
...ll princes haue ciuyll myn...
...rde b Gesta. a ...
...ulus is the prince of pastoures ...
...b And the heade of all pryn...
...Colos. i. b ...
...he prince of this worlde is the ...
...which is vanquyshed and ...
...ne by Chryst Iohn xii. c. ...

¶ Prophetye ...
...ophesie in the ayde of god ...
...ght holy goost, and not by the ...

wyll of any man, conten.
b it, petet i.b The whiche
reth wytnes of chriſte: Apo
which is ſomtyme geuen
Hath vii d An example
i. Reg xviii Also of Eliph
xi g For them that wyll
iii Reg xxii c.d

There are two ſygnes
phecye, the one of the thing
the prophete hath ſhewed
come to paſſe, Deut viii
yf he do not withdraw
the true worſhyppinge
ſerue in ſpyrete and truth
nely Deut xiii Muche
not ſpeake but ſuche
hath put in theyr mouthes
And are not without
iii ye and that in the ſyght
iii reg v c

To prophecy for to teach
dyng the miniſteries of the
tuse i. cor xi a. xii b xiiii
Paul doth put dyfference

ypete and a teacher, for a pyne
es he that teacheth the thynge
he God hath opened vnto hym
e spyete to the edyfyenge of the
he, ophe is but a teacher to the
eacheth the outy wayes of god
ge spyete ben taught to by mes
he thinge for all that he can not
thout the gyfte of god, for it is
the same spyite whiche worketh
yuges in all men. 1. Cor. xii. d
Sometymes prophetes haue ben
fears, & Reioyb by whome God
wonte to aunswere ryche that
d counsell at them, 4 reg. xxiii. a
te withdrawe them from theyr
latrie. iiii reg. xvii. b
foure hundreth false prophetes
counsel kynge Ahab, for to make
e against Ramoth, Galaad, but
heas the prophete of the Lorde
e but one man alone dyd coun-
the contrary. iii reg. xxii. a. A man
ot not the, to dyspyse prophecyes
Salonic. v. d. But rather praye

A.ii. for

dence of god, the prophetes
lacke nothing. Dum ille
the prouidece of god. I hope dyd
Dauid unto the host of Saule
xvii. For other examples of
prouidence loke i reg xix. xxvi
xxx. & also ii Reg xvii. xix
xvi, & iiii reg v. And
here is nothinge that comforteth
full mē more than to consider
nothinge happeneth unto hym
but the prouidence of god, ye euē
the fallynge of one heare of hys
heade. And he that beleueth
prouidence of god is not wor
lynge pfal cxiii.

Prudence

udence is sometyme taken in the
re, for a cōuaynge subtelty by
hich ȳ carnall mā doth gouerne
selfe warely in his busynes, lyke
the S. Paule calleth worldly
, which is death before god, ro
. But here by the whiche a man
not gouerneth him selfe prouidē
I, sit, wher-

Prudence and wysedome
eyce are Joyned commenlye
in the scripture, wherof wysd
sapience. Dothe cause a
and sholde thynges wherin
cor. 4. xii a. and prudence
or continue styll in the same
prouer xiiii d to the which
hunted proue i. a iii b viii a
An example in Dauid i
be.

Psalmes

We must singe vnto god
mes, hymnes and spirituall
mynth geuynge of thankes
file and herte. Judge v a i

Publycanes

Publycanes are those that do ga
ther the commune treasures spe
cyalles or tares. The which
were comyne in greate reputacion
amonge the Romaynes, but odyous
vnto the phariles because they dyd ga
ther tribute of the Jewes in the na
me of the Emperoure of Rome
Wherfore dyd they cast in the apo
stles the that chryste dyd eate with
Publicanes. Luke v. And ha
me he was theyr frende Luke vii c
Publycanes lok Mather viii. b
Marke ii c.

Purgatory

Thys worde purgatorye is not
in the bible, but the purgation and re
mission of our synnes is made vs by
the aboundaunt mercy of god. Luke
i. Mar ii a. onely by chryst. Mathi.
i. by the sheddyng of his blaude.
Math xxvi c. Mar xiiii c. Luke xxii b
Actes epyc iiii. Esa ix. d. i pet i a
i. Joh

reconcylinge of all the [illegible]
whole worlde. Iohn.i. Behold [illegible]
shewed hym selfe takinge [illegible]
flesshe, and also dienge, bearing [illegible]
wes vpon his backe for to [illegible]
wayes. Iohn.iii. [illegible]
thinstrute that he myghte [illegible]
synnes in the which this [illegible]
bounde Gala.i. Tyme. [illegible]
leue in hym which is the same.
d once offered for all [illegible]
remayneth none other, which
whiche dayly purgeth vs of
Heb.ix. For the then that
his synnes thorough fayr; or
ther meanes then by the
Christ deryeth his sayd
is to see by the places
and shalbe greuously
cause he hath despised
of the

Wherunto
Romans ix. [illegible]

...ham is reputed righteous be
...believed gene xv a
...that is not righteous, hauynge
...t charite is not of god i Johñ
...
...o the righteous es no law gy-
...he doth al thynge freely by the
...of god gala v d i, Tim i b
...the ryghteous lyueth by faythe.
...te Hebre x g vpon whome the
...the Lorde do loke i Pet iii. b
...prayer also is very acceptable
...o prouerb xv b
...e righteous are with muche a
...d in thys worlde that is cleane
...tions for the name of Christe
...d by the whiche he is proued
...xxii a prouerb xvii a
...Mannes righteousnes
...ne is no ryghteousnes in
...in the most holy. Job iiii d ix.
...Esa xliii d. Let vs not then
...ke it vnto oure righteousnes

that god geueth vnto the true
of the euerlasting lyfe Deut
For they that wyll establ
owne ryghtewysnes by
not subycete to the iustice of
Roma x a

The ryghtwisenes of god
knowe vnto vs by hys word
xxvi a xxxviii.

Christ is oure righteousn
id Esay xliii b xlv, b liii b.
che is geuen vs of god chris
Philiii c the whiche also
wayte for by fayth Gala

They are free from iustifi
to saye haue no righte wisn
are seruauntes of synne.
there is no felowshyp betwe
ryghtenes & vnrighteousnes
for þ wrathfull man dothe
wisnes of god Jami c
ought to be sowen in pe

Rulers

Euell rulers passe nat
saules of the poore. Pro xi

that men muste obedient vn-
em, Waru ii. notwythstandynge
they be infydeles. i pet ii. collo iii
he ii b But so that they comma
nothing agaynst god Act v e
Of the obedience dewe vnto the
ioke Roma xiii. a b c; To this
ch christ paied tribute mat xvii d
at the rulers shuld be Exo xviii.
eute xvi d That is to saye such.
Jethro sayde vnto Moyses Exo.
d Deut i. c To the whyche men
e reuerence Exo xxii d pro xvi b
xix. b xx, a And not to detracte
ake euell of them Exo. xxii d
to estime theyr office wyght Eccle
Raby
Raby in Hebrew signifyeth (my
ter. Joh. i) which thing one shuld
pelyer to be called mat xxiii a
Reason
man shulde not truste vnto the
gement of his owne proper reaso
nt xii a Prou iii a xii c xiiii b
eason ought to be geuen to all the
that

that do demaunde, of the ho
we hope in christ i. pet iii. c

A reason shall be geuen of
vnto vs, before the iudgeme
of Christe. roma xiiii b

¶ Redemption

The redemption wherby
made by the bloud of Christe
deyned before ỹ making of
i pet i.d Of ouer redemption
ephe. i.b Hebr. ix c

Christ is the redemer of
i. cor i.d i Tim ii d, Ihe whi
geuen his lyfe for the redem
mainty. Mat. xx d mar x. c
prefygured in the delyuerynge
chyldren of Israell exo. xii c
d. ii reg viii d

¶ Refuge

God is our refuge ii. esa
psal x.b xlvi a xcii d xciii
xvi d The cities of refuge.
3 Num xxv a Deut xiii a xix

¶ Rule

We shulde continue in our

…lokynge, beleuynge one thynge
…is to saye, that we can not haue
…euerlastinge lyfe that is promysed
…by any exercyse or outwarde wor-
…shyp iii.d : Thys is the rule of
…ryght, and he that folowyth it, the
…re of god shal reste on hym. Gala
…ii cor x.d

The rule for an elle, a yarde, or a
…rule, ought to be true and iuste, Le-
…uyt.

¶ Religon :

Relygion for obseruynge (not of
…the rules) but of a thynges ordey
…ned of God Exod. xii d. Leui. viii. d
…g. Num xix a

Relygion for the secte of the pha-
…rises, which were proude Ypocrytes
…full of ceremonyes, of whyche
…Paule was at the fyrste. Act.
…xxvi

…Scipus being capteyne of the Ita
…lyan army, is called a religious man
…yet he hadde made no monestical
…vow. Liuy. a

The

The true religion of [illegible]
standeth not in the diuersitie [illegible]
tes or of vowes, but in visy[illegible]
the fatherlesse, and wydowes [illegible]
tribulations, and in keping [illegible]
nes selfe pure from the wo[illegible]
of this worlde Jam.i

Remyssion

The remyssion of synnes, [illegible]
Christe onleye Act.ii & Cole[illegible]
che hath ben preached by tyc[illegible]
as Dauyd had shewed before,
xix,

Reste

Ne reste vnto them whi[illegible]
not the commaundementes [illegible]
Deut xxviii g

Rest is promysed to them [illegible]
beare the yocke of Christe [illegible]
We shall entre into the rest[illegible]
pl we beleue in hym, Hebr[illegible]
iiii c. For after tribulatiō [illegible]
reste.ii, Tessa.i.c

To rest, for to dwel in p[illegible]
out busynes Psal xl

To reste or slepe, for th[illegible]

.iiii,xcv.xiiii.psal,xvii,c Lo; ye
iii-Act.vii

¶ Resurrection

ought to beleue the resurrec
of Christe, as he himselfe hathe
ie,Luk,xxiiii.a Ro.x.b John
t.xxviii a. And Dauyd tolde
oze psal;xvi xlix.Act ii d e
he veretu and steenght of the re=
ction of christ. Ose vi a i.cor xv
a,iiii d vi,a i pet.i a. The whyle
hynge hath ben wytnessed by lyg
and myracles Act,xiiii g.
he wyll of the father, is to rayse
that beleue in hym. John vi.d
whiche thing Job sayde xix.b
Danyell,xii.a. Also Judas Ma
as it,macha xii g
hat he wyll send when it shall be
ion,xvi.b while it is,tella xiii b
the faithfull do desyere to
b a

Retributyng of geuinge

od geueth vnto euery man accor
to theyr layth s ryghteousnes.

i.re

¶ Riches

God is riche rewarder [illegible]
seth riche & maketh poore [illegible]
God hath chosen the [illegible]
towarde riche in fayth. [illegible]
faythfull are made riche [illegible]
Christ Iesu, i. a. ii. cor. viii. [illegible]
Of riches loke i. Tim. [illegible]
euell gotten do perishe, [illegible]
The temporall riches which [illegible]
calleth the wycked mammon (the
cause of all iniquitie) [illegible]
to seruants the proper [illegible]
for a mã cã not serue god [illegible]
Math. vi. & Luke xvi. [illegible]

¶ Rome

Rome the proper name of [illegible]
rabbine or Maister [illegible]
Balaam prophesyed [illegible]
Christ. [illegible]

The Romayns conde[mned]
mã without he were [illegible]
and dyd not let Paule to [preach]
Gospell vnto all them [that]

his house. Act.xxvi.c.g

S. Soule

soul of every lyuyng man. Ro.
.i.pe.iii.d, and for the lyke. Leu
Num.xi.b. Josu.ii.c
the byshop of our soules
iii.b, of whō ỹ ministers shall
accounte, Heb.xiii.c
soules of the that were slaine
wrade of god, were shewed to
poca.vi.c

Suppes,

suppes of our lorde, is a hos
ry geuyng of thākes for the
Mat, xxvi. Mark.xiiii
.xxii. i cor.xi'e, r.d, The supp
to begon in charite i cor.xi.b.
whatsoeuer commeth thither vns
(that is without) sayeth) da
him self.i.cor.xi.g. Bodely puni
commeth to them that take the
vnworthely i cor.xi.g. The
the supper was in the time of
somwhat corrupt, for which
many were punished, i cor.xi.c

R: Straight

¶ Strength.

God is our strength. Exo. [illegible] ii.reg.xxii.a. Josue.xxii.c. the [illegible] Hannah confessed.i.reg.ii.a. [illegible] Pharao resisted the strength [illegible] that the power of god might [illegible] ses be knowen. Exo.ix.c. [illegible]

¶ Swerde.

God is said to whette his [illegible] when he wyll punysh. Deu. [illegible] The swerde is sent of god [illegible] them that worshypps ymages [illegible] xxxii.d. and kepe not his com[illegible] mentes. Leu.xxvi.d He that [illegible] with the swerde shall perish [illegible] the swerde. Mat.xxvi.c. Apo. [illegible]

The ryght of the swerde [illegible] a. Exo.xxi.b. Leui.xxiiii.c. De[illegible] wherfore the rulers bo[illegible] swerde. loke, rom.xiii.b.

The swerde of the spirit [illegible] on both sydes, is the word [illegible] whiche a man ought to [illegible] ouercome oure enemye. [illegible] Apoc.xix.c. Ephe.vi.c.

the worde, death and debate
and before to them wh ere they shall
preyne the gospel, Wath
Sacrifice or host,
Chyst is the sacrifice Heb. vii. v.
he offred ones for vs, x. b. which
he offred no more, for through
are our consciences pourged from
which thing no sacrifice could
eb. x a
sacrifices and offrynges whi
figured chyst, called at the re
se of hym. heb viii, a xx
God being content with the one
crifyce of Chyst doth exclude all
offrynges and obiacions.
x. b
ther whiche wilfyngly do forsake
ospell, can by noo sacrifice, be
ged from theyr sinnes, heb vi. vi.
conuersacion is called a sa
or an hoost, philip, ii c
grue vnto the poore, is a sacri
ceptable to god. Heb, xiii, e
B. ii. phil iiii.

Phil.iiii.
Let vs offre vnto god throu
the ſacrifice of thākes geuin
Loke vpon the ſacrifices o
teſtamente: Leu iii.a.,b v d v
xvii.c xvii.a
ſwe are.
Vn othe is a confyrmacio
ges, which are in queſtion a
by the callyng vpon of the
god, Deu.vi.c which thyng
to be vnto god. Nu. xxx.a
b, without ſwearing by the
ſtraunge goddes. Ero xxiii.
profite of our neighbours.
ple, in paul ii, cor i d. And to
that receiueth the othe of
to whom a man hath gyue
to kepe. Ero xxii.b
Oure lorde alſo ha
by hym ſelfe, gene.xxii c.
muſt not ſweare in vayne,
nor forſwere him ſelf:
curſed be he that ſwere
name of god, and lieth.

...nde them be so true one of the
...nother, y care will to say the truth
...ur communicacion muste be, yea
...nay What v c, Iam. v e
...xvii b

¶ Clerycke,
...eycke is a worke of the flesh gene
...rall hathe their rule Exod

...them that mouestrife pron. x
...xvii c xvii a xxiii d xvi, e
...an is bounde to pacifie strife
...bates An example in Moyses.
...b

¶ To slaye,
...slaughter is forbidden. Exo
...xx. Deu. v b
...e proude man was slaine whi
...obeyed the iudgement of the
...s that iudged accordynge to
...of god Deut, xvii, e
...what sleyeth a man ought to
...Leu, xxiii b, Nu xxv d the
...leyeth with the swerde ought to

he slayp with the swerde.
Deuteronomy. Apoc. xiii. c.

God commaundeth to slee
phete which thorowe mira
withdrawe ye people from h
whether it be brother sonne,
ter or wife, Deu. xiii. a. b.
He that curseth his brother
is accused of god Deut xxvii
God killeth and quickeneth
him lyke Deu. xxxii. e. f.
Men kille thole that may
Exercyse vnto the people. D
he sleyeth his brother th
ry with him or his wyfe a
both lyeth him. Gen. b. f.

Of Synne

All that is done without
synne, and so is all iniquitie
d. Jo. iii. a. b. d. And he that
not the commyth is a synner. i
There is none fre from
therfore all haue nede of the
clem. iii. ecc. viii. c. Prouer.
xiii. g. Iml. c. excl. viii. c. ro. vii. c.

…ryll is without synne. Joh. i. …
…ere ii. But God layinge all oure …
…vpon him hathe made hym …
…that is to say a sacrifyce for the …
…faccion of oure synnes and euen …
…by synne that is by the sacrifice of …
…vpon the tre of ꝑ crosse he hath …
…alwaye condempned and done …
…wey our synne, ii. Cor. v. d. ro. viii. …
…pet. ii. d.

…synnes are not imputed to them …
…beleue. psal. xxxiiii. for they are …
…d thorow fayth prouer. xv. d.
…synnes be forgeuen by gods only …
…xxiiii. a. xliii. c. mat. ix. a.

The synne irremyssible or not able …
…forgeuen is the synne agaynste …
…holy goost. Mat. xii. for whyche …
…ought not to praye. i. Joh. v. d. …
…he shall not be forgeuen in this …
…neyther in the worlde to come …
…to be forgeuen. mat. xii. d.

…wages of synne is deth. Rom. vi. …
…eternall fyre of hell. mat. xxv. …
…vi. d.

Paule doth warne vs for
the slepe of synne and so
ware that it raigne not in
fall body and that through
therof our herte be not hard
vnbeleke, Ro. vi, b eph v, e,
xii, a Jo ii a

He that hath sinned hath
his aduocate i. Jo ii a
we shulde confesse oure sinne
i, d for god maye make vs
sinne and spot. Judas i, g
ple of the prodigall sonne, Lu
also of the synner. Luke vii
the theefe Mat. xxvi

¶ Stone

God geueth power out of
ope, xvii, b, Num, xx, b,

Christ is the stone of
them whiche stumble that
dred at the word and beleue

Christ is the stone vpon
Iesus doth vpholde the
beleue that the church is
come out of whome they

spirituall drynke i cor. x.
me that is to saye the faith
ynyty in christe is the foun
of the churche Mat. xvi.

Sabboth or reste
bouthe or daye of reste as
ge the obseruacion therof at
ter was very straitly vmad
the Iewes exo. xvi. & xx. b. pro
li. xxv. a. Leui. xix. a. xxiii. a
Deu. v. b. Iere. xvii. & bycause
dyd reste vpon the seuenthe
is ceassed frome the makinge
no newe creatures genesis
ii. b. Also in p. remembrance
ceste that he hadde geuen to
dren of Israell in deliueringe
out of the captiuitie of egypt
b. also that the seruauntes
stes might reste exo.

iudiciall ceremonie is ceassed
nisters no longer obserue dayes
Mat. xxii. but the spirite
th contained vnder this sha
dowe

Dowe ought alwayes to ba
vs That is to reste and to
ourselues from the worke
myndes or will that dyd a
whiche thinge ought to be
with vs. Esa xvi. g. Heb iiii. d.
plyenge our selues vnto the
of faith that is to helpe one
by charitie. xx. Math xii. a.

¶ Sacramente.

Sacrament sometyme
tye a thinge secrete vnknow
the whiche for all that is op
certaine tyme when it is the
of god. i. Corin. iiii. a. Col. i
b. iii. a. vg. i. Time. iii. d.

¶ Sacrifice.

Sacrifice in ꝑ scripture
generallye all that was
the aultes wherof is spoken
xix. f Leui. iii. b vi. c d xxxiii
Deut. xxv. a xvi. c xxv. d, xxvii
xxix. xviii. a. deuter. xviii. a

Also the scripture calleth
thone sacrifice as appeareth

alles that maketh the deathe of
the because it was a sacrifice to
sinne rom viii.a
also to eate the sacrifices of
dead is to eate of the thinges pre
ed & offered vnto Idoles Ima
and deade thinges psal.cvi.e as
i.cor.x. viii.a x.b.c
crifices did not lette the punish-
ment of eli i.reg iii.c.for god re
peth not the sacrifices of the wic-
cle xxviii. c. but rather mor-
then Osee.b bæla.i.c
the breade and wine receyued in
supper of christe are no sacrifice
christ was offerid once sufficient
for oure sinnes heb.x.b but an ho-
morye of the death of christe
.xxvi. No sacrifice then is lefte
after the death of christe heb.b ii
but the sacrifice of righteouse
psal.iiii.b and of thankes ge-
pfal.l.d Loke what sacrifice
requireth nowe. Osee.vi.b
is to loue god and a mannes
neigh

neighboue is a thinge that
all sacrifices mat. v. f. b. vii. a
xii. c. iii. b. f. The sacrifice of
full mala. iii. a

¶ Prestes.

Of prestes lore Leuit
xxi. xxvi, & xxix. g. i. para. ix. a
God was the heretage of the
De fruit. a The order of pr
is translated, that is to saye
shed ceased and finished in Ch
as there must now be no more
vii. d. for we are al prestes to
we shuld offre oure owne sel
ritual sacrifice even as C
red hym self whiche thinge
acceptable vnto god throughe
Christ. i. Peter. ii. Apoc. i. b. v. c.
prestes of Baal. iii. Reg. xviii.
hyrelynges of prestes, eze. xlvi.
couetousnes, mat. fe. ef
treason dyd xiii. d. p. Their
against Christ, mat. xxvi. a. L
Their envy mat. xxvii. e. th
wyll mat. xxi. b. their malyce.

hane ben alwayes farre from
ype, as chryst sheweth in the pa
of the samaritane. Luc x
therfore they shal be destroyed
ding to ỹ prophecie of Malachi
ra xv, a for Christe is our only
e after the order of melchesedec
more lyuyng in heuē for to pray
s to god his father Heb. v vi.
ill, a Psalmi. Sayntes or holy
The worde sayntes or holye is ta
diuersly in the Byble that is to
for the holy place of the temple
which the people of ỹ Iewes
te to praise god. Psal xx xvi cl:
whiche hath bene euell vnder
of the Sophisters, which haue
that place. Psal cl, for ỹ prai
sayntes, contraye to S. Je:
whiche hath trāslated it. Laus
dominū in sāctis eius, that is to
rstande prayse god in his holy
e, or holye Christe, whiche is the
nte of sayntes.
yntes is take also for all that are
eyght

wyght in herte, by the fayth of
chryst, whereby they be sanct
xvii, ro. li. cor i ii. cor i. eph
i; Here and there amonge the
Is in the Pslm: cxlix. All
me n then are sayntes. De ut
Mu: xv d. Exo; xix. a. ro. viii, e
b. Eph, i. a Philip. iii d. Phil
Heb. iii a. Of whome christ
set on the ryght hande of his
is the mynister, Hebre, viii;
whom we are bounde to p
contynuall prayer & seruent
Ephe vi. c. The sayntes do
theyr hymnes, Pslm, xxxii, T
god is merciful, although he
them somtyme; Pslm, lxxix,
then de sayntes in our comu
sanct, pe. i. c. for gods holy, Leuit
xix, a xx, b; xxi, b. Lok how we
to helpe the sayntes, ro. xii,
a; cor; viii, a

¶ Satan.

Sathã is an aduersary, Mar
Satan doth blynd the

...lievers, To thintent that they
...not believe the gospel. ii. cor. iii.
...ge payne for to withdraw the
...ll from the knowlege of it. i.
...ke. Luke of Satan, Joh. i. b.
...u, xxii. c. i, cap. vi. b.

Scandalon. in Englyshe
slaunder or offence.
Scandalon is a Greke worde,
signifyeth a hinderaunce or
and is translated vnto sprynge
bunges, for asmuch as he that hit
paynste a stone, is lesse. So
some man pluck back or holde
awe his neighboure teachinge
ters of fayth any thyng con-
to the worde of God. by the
he is slaundered, that is to
te or plucked back from the
whereof is spoke, Mat. xviii. a.
may also offende or slaunder
ther, as touching thaute that
saye. when a man doth no
upon the neresite of hym or
troubleth the comune pace or-

an

the tithes where as
the people as of the
xii:d xiiii e

the Pharises letipy
sayth and the pryncipaull
the lawe vndone were d
paye the tythes Math xxiii

¶ Teachers

Teachers in the church
1 cor xiii d ephe iiii b

The chrystian is taught
John vi c Hebre viii d
clay iiii d

We aught to teache the
god one to another De
iiii a b

Agaynste the questions
or teachers i tim vi b

Whiche s the holsom
titus ii a an whiche the
tim iii a

they that bring other
chrisses are not to be re
ie agaynste the speaketh
He that teacheth any

the worde of god, is accursed,
ieremi Lorde
Trust,
he that trusteth in god, is blessed
xvii b Psa xxxiii c
the Israelites trustyng in theyr
strength, were vanquyshed of
Philistes Judg xx c d
we vs have trust that we shalbe
by the bloude of Christ Heb x
whome we ought to goo wyth
confidence Hebr iiii d
the Jewes have trust in theyr iust
time of tribulatiō deut xxxii e
god taketh awaye all trust from
transgressors of hys commaun-
tes xvi iii.
the sure truste is to beleue that
will neuer forsake hys Psal.
examples of truste in Asa ii.
iii c Chozon xviii b in Judas
habeus i Mach iii b
Theft
A man must not robbe ero xx c
b for theues are accursed
Li iiij yach

gach.v.n. And therfore they
haue the kyngdome of god
vi,b

Let theues therfore labour
theyr handes, for to helpe the
eph.iiii.f

All the paſtoures are theu
bribers which wyll bringe m
nye other waye vnto helth th
row Christ. Jo x a. then one
not haue any conuerſacion wi
Prouer.xxiiii.d

Tabernacles

A tabernacle tente, or pauil
the habitation or place, whe
of warre do vſe to lye, which
ſignifie that the people of g
ſuche wyſe dwell in the chu
they haue alwayes battayle
ſynne, the worlde. and the de
il, c, whiche thinge belonge
mortifienge of the oldeman
Item tabernacle is com
for a defenced citie. pſal. xxxi.
Item for the bodye in th

dwelleth.ii. peter i.c which
S.paule calleth an earethlye
on.ii.Cor vi.a

Also the tabernacles of god, are
holy congregation of people, in
holy church of christ Num.xxiiii.
xxiiii.prouer.xiiii.the allego-
the two tabernacles of Moy-
eb ix.b Of the materiall taber
le. loke Exo.xxv.a.xxvi.a.xxxv.a
vi.

temple.

temple in the old testament was
certayne place where god required
prayed vnto, serued and honour-
i.reg vi.a, viii.a. But. S.paule
that god doth not dwell in the
les made of mēnes handes Act
xvii.f iii.reg.viii.c.cla ix vi.a.
e euery christen man is the ho-
e of god.i.cor.iii.c.ii Cor.vi.d

tentacion

to tempte is to proue. Gen.xxii.
xvi.a, Deut.viii.a
mptation for affliction Deut
i.iii. vii.

vii,c, Job ii,c vii,a
The righteous are proued
temptations, ecclii.xxvi, a
viii,b. Baruch.ii,a
An example in ezechias,
was forsake of the Lord for
me hym, ii Para, xxxii,
Item of elias the whiche
famyshed was sent to a wom
was lik wise famished, for to
rifshed of her, iii, Reg xvii, b c,
of Job iii,a
In the time of temptation
ought to committe him selfe
ly vnto god. Psal.lxxi, A m
not to tempte god, Deut, vi
viii d to thintente that he
not as the Jewes dyd, ii C
ero, xvii a b Num, xiiii.d
Christe tempted of the d
mat iiii a to thintent that he
helpe the that be tempted heb
euery man is tempted of
concupiscens and not of go
but god will not suffer vs to

that we mai here.i.cor.ix.e.for
deliuereth vs from temptations
tion.ii.pet.ii.b.

Christ commaũdeth hys to watch
and praye, to thintent that they fall
not into temptation: Math.xxvi.d.
to enter then into temptation, is to
attempt a thynge agaynst the fayth
and trust which we ought to haue in
god. Mat.vi.b.

¶ Testament.

The olde testamente, that is to
say the couenaũt, made chefely wyth
the Iewes. Exo ix.a was cõsecrat by
blud. Exo.xxiiii.c. Heb.ix.c but they
had a vayle before theyr hertes, so
that they could not vnderstande it, ii
Cor.iii.d. The new testament is pro-
mised to the true beleuers. Ie.xxxi.c
Luc.ii.g. and cõsecrate by the bloud
of christ. Mat xxvi. Mat.xviii b. Lu
xxii.b. of whiche he is the mediatour
Heb viii.b.

The new testament consisteth not
in letters or ceremonies (that is to say
in visible

vysible and carnalle thynges
the spirite whyche is geuen
faithe, and whych doth wyte
bes in oure hertes ii. Cor. iii,

¶ tribulation

trybulations is to them,
beleue in chryste i pet iii b iiii, d,
xvi a and i tess iii b the wh
uertheleſſe we can not endure
out ỹ grace of god, phi. i d. for
we are proued i pet iii c and
tre into the kyngdome of heau
Yet xiiii d ii tessa i c

tribulation doth engen
ence rom xii c, d, a and the
of glory. ii, Cozin. iiii, d for
trybulation god doth constra
for to returne vnto the chaũ
clay. xxvi c. i pet v c

In the tyme of tribulation
ought to praise god Psal. ii
crample in Paule & Sylas A
e And to glory in them Ga ii
vi. a viii a it eyms, ii, d putt
truſt in god, clayr viii c For

which doth delyuer vs ī Reg xx.o

e prayer of hym that is in tryb
psal xliiii

to the persecuters and troublers
al payne and to thē that be trou
ell ii. tessa i c wherfore no try-
tion ought for to seperate vs frō
loue of god roma viii g

¶ trueth

Christ is trueth Johu, xiiii f and
spel ii, pet. i c by the whiche we
te to serue God without fay-
that is to say, without trustinge
other, vnder the colour e of the
ge of hym Josu xiiii c i. Regū

ueth ought to be in the iudges
xviii c for a man ought to do
ge against it Which vii b

¶ V

¶ Vnbeleefe

the heretes of the vnbeleuers be
wed. that they see not the lyghte
gospell ii Cor iiii a for whyche

thynge they shall saule into
ble iugemẽt of god ii. Thess. ii. c
is euerlastinge paine. ii Thessa.
iiii d. and therfore we ought
no parte with them. ii. Cor. vi.

The workes of vnbeleu
thinge the knowledge of God
xxii. b Ezechi. v. e

¶ Vengeaunce.

Vengeaunce belongeth vnto
Deut. xxxii. f. Roma xii. d

Vengeaunce is forbydden,
xx. e. Eccli. xxvii. c. xxviii. d xxviii.

Christe taketh vengeaunc
that deceaueth his brother. i.
b. e that doth despise Christe.

¶ Vertue or power

The vertue or power
god doth saue vs. is ỹ gospel

The power of god is th
to the faythful. i. Cor. i. c and
them in fayth. i. Pet. i. a

To be clothed with the v
aboue is to receaue the holy
Luk. xxiiii. g. Act. i. b

¶ Vyrgine.

What saint Paule wold that me
de do as concernynge vyrgines.
Cor. viii. f g.

Loke vpō the lawe of virgines
virginite. Leui, xxi. c. Exodi, xxii. c.
ud. xi. g xxi. b d Nu. xxi. Deu. xxii. e

¶ Vyne

Chiste is the true vyne. John. xv. a

¶ To vilite

To vilite for to remember. Exod
x, a. xxxii, Luke. i g
To vilite for to take care, Ose, iiii. d
To vilyte for to take vengeaunce
ley, x, f,

¶ Vnyte.

Vnyte is commended vnto vs.
hilip. i, d, ii a 1 Pet. iii, b
The vnitie of chriſten people cō-
eth of chriſte, Jo, xvii, d which was
the primitiue churche Act, xiiii, f
hych is prayſed, Ephe, iiii, a
we are all one in chriſte Gala, iii, d

¶ Vocation or callinge.

Vocation what is Ro, xii, d, we are
called

called of god, rom ix a ii. tim i
pet i a as appeareth in the
Wet xx a the callyng of the
les and of the Iewes. rom xv c
God hath predestinat those
he calleth ro. viii f gala i a and
heare when they be called. Ia
God hath called vs vnto his
rye thzough Iesus Chzist i pet v
¶ Woyce
the Woyce of god ought
hearde. exo xv g Deut xiii, a, xv
b, xxv, d
One could not heare the
of Hannah when she prayed
i b
Men ought to shonne the
nes of voices and vnprofitable
tions i ttmo vi b d
¶ Wowes
Wowes commenlye are
psal xxi prayses and geuing of
hes psal, lx b
Wowes are take many
the gyftes, that men were wo

a offre, that is to say, certaine outs
ward thinges and ceremonies, as to
shaue theyr heades, and to taste no
wyne, whiche thinge the Rachabites
had woued, Iere. xxxvi. The whiche
thinge a man maye kepe or leue vn-
done (as the annointing doth teache
a man) which of them is most to set
forth the glorye of god, but yet after
suche a maner that a man do put no
merite or holynes in the worke. An
ample of hym, whyche made hys
vowe to be shauen in Cenchrys.
Act. xviii e

To vowe vnto god is comenly
taken for to sanctifye, or consecrate,
as Leui. xxvi.

Vowes are free and at the liberte
of mã. An example of Hannah, whi-
che vowed for to geue vnto god, the
same which god had geuen her.
This vowe was not perpetuall, for
Samuel was ỹ ministre of Eli, whi
ought to haue ministred in the te
ple from the. xxx. yeare, to the. L. (ac-
cor-

cordynge to the lawe of god, w
is wrytten .Num tiii And then
ward it was lawfull for him t
drawe him selfe ,as the scrypt
clare, for afterwarde he dwelt
possession of his father in Ra
was iudge many yeares in
i:Reg viii:g

Helcanah willing for
bowe, that is to say, hys
offring, which we cal comely
went vp into Silo i.Reg i:
we for to were i Reg xiiii.d

¶ Vsurye.

God forbydeth to geue
any maner of thynge wha
for Deut xxiii:c

Nehemiah kepe the people
che wolde haue geuen them
vsury Nehe.v b

God doth forbyde vsury
bons vpon his poore people.cro

A man ought to norishe his
brother, without takynge vs
hym Leui xxv f

at geueth not his mony to vsu
he taketh no gyft of poore and
man shall dwell in thy tabernacle
god plat .v
so longe for vsury is against the
ezech xviii b
ury doth displease god ese xxii c

¶ Wo

¶ Worshyppe

to worshyppe one god only exo
deu v a x. b psal lxvi a lxxxvi
ly lxvi g Math iiii b act xvii c
xiii a ap xiiii b xxii b in spyrete
truth John iiii b without imag
xx a xxiiii b Lc xix a xxvi
xvii c
Let vs worshyp with the hart and
both lyppes Isa xxix b Mat xv
xv b ii a And finall places Iho
psall citi cv i Para xvi b
xii a
to worshippe is sometime taken
to do reuerence by certe outward
me ge xviii a xix g xxxiii a xlvii
ly xx g xxv b Mat ii a

To worshyppe for to
bis to god. Judg. viii.b.
gene. xxiii.b.

The aungell wolde not
worshyppyd of John. Apo. xix
All they that are not
the bake of lyfe do wor
Apo. xiii. c. a. for the which
punished. Apo. xv. c.

To walke or to treade
tuse, is but for to lyue or to
in a strong faythe. Pall ep
roma. viii. a therfore is
noah that he walked
v. d. Also of Abraham.

To walke in the way
is to kepe his commaundm
reg. iii. b. the which god
viii b. and requireth. Dau

To walke in lyght is to
Christe. John. xii, c.

To walke in truyth, is to
with all our hart and
soule. iii reg. viii. a

To walke after the

...ly carnal and to lyue in deyes
...ffencion i. Cor, iii. a
To walke in the spyrite is to mor
...the deades of the flesshe gala
...

¶ weake
...The weake in the faith shuld not
...ldayned of the stronge, Ro xiiii
...a, a Gel, v. c
...o the weke Paule became
...i Cor. ix, d xii, Cor. xi d whome
...ought not to offende by ea-
...of meate. i. Cor. xiii. d,
God closeth the wek thinges
...confounde the strong . i, Cor, i d
...mpel in Paule, ii, Cor. xiii. d.

¶ wrong e
...er to suffer wrounge then a man
...ate in lawe against his brother
...vi. b for christe forbyddeth the
...ging of wronge, Mat, v, f, and
...e shulde we despise it. Eccli x
...bout having any mynde of it
...r d An example in Joseph
...ke

God punyſheth the wyc
vnto his iſrely .xvi. b &c

¶ wrath of god

The wrath of god vpon
ꝑ ſynne of one onelye Joſua
ꝑ whych Pharao was deſtr
ne xv. b for the wrath of god
the vnbeleuers Colo iii. b Joh
example in the Jewes i Teſſ
ii. d Numer xi. a Deuter ix a
xxxii c

The riche men of this wo
heape vp for them ſelues the
of god Jam v. a

By nature we are the ch
wrath Ephe ii a but thorow
we are delyuered from the
to come i. Theſ v, c

wrath or paſſion of man

Let vs caſt aſide wrath fro
Rom, xii. d Eph iiii g. Col, iii
vii b, xi, d Prouer xxvii, a fo
is angrye with his brother
him Wath. v, c

If anye man be angrye

…ther after he hath prayed, be
… to reconcile hym selfe vnto him if
… the wrath of man followeth not
…ghteousnes of god. Iob.i.c
Let wrathfull men be ouercome
…h swetnes. Prouer.v. with who
…ulde make none alyaunce. prou
…d not chyde wt them Eccl.viii.d
¶ The worlde.
The worlde made by the worde of
… Iohn.i.a is the whiche we haue
…hynge.i.cor.ii.k. And whiche pas-
…waye with the concupiscences
…of vii,e.i Io.ii.c
The worlde is full of wyckednes
…n.v.d that is to saye, the lust of
…flesshe, the desier of the eyes, & pryd
…yfe.i Io.ii.c. The fredshyp of whi
…s enemye to god Iam.iiii.a. For
…that loueth thys worlde loueth not
…t Ioh.ii.b and knoweth hym not
…n.i.a.vii.d Let not vs then loue
…worlde nor that whiche is in it.i.
…n.ii.h
The worlde hateth the faythfull
M,ii and

and why, Jo.xv.and, i. Jo
whiche thorow fayth do o
i, Jo.v.a.b. Also they shall
i.corynu,v,a

¶ The worde of god,
The word of god ought
oure herte. Deu.vi,b.xi,c xxx
The prayse of the worde
Pro.xxx a
An exhortation for to
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When ought not to do, b
dyuge to the worde of god
anye addyng vnto it, or d
from it, Deute, iiii, a.xii, b.
The worde of god abyd
more, that is ỹ gospell whic
chid vnto vs Esa.xl and
The whiche is the worde o
Ephe.i.c, Of eternall lyfe,
and of reconciliacion .ii, C
the which we do ouercome
hed.i, Jo.ii.b And haue m
maner of lyuinge. Esa, viii, d

the worde of god is an offence or
stomblynge blocke to the vnbeleuers
Ro xi b

When ought to shonne those that
do withdrawe men from the word of
god rom xvi c

the worde of god, whiche Christ
calleth an holy thinge and precyous
pearle ought not to be preached nor
holde to dogges that is to saye, ad-
uersaries nor impugners, nor to
swyne that is mockers & dyspyters
of it Math vii a prouerb xxiii b xxvi
but yet they shall not escape vnpuni-
shed Math x b Hebr ii a esaye xxviii
c Deute viii d iii reg xiii c

the worde of god abydeth not
in vs yf we beleue not in Christ Joh
vi Let vs praye then that it maye
dwell in vs Colos iii c and that maye
be preached and declared ouer all il,
Actes ii a by what occasion, soeuer
2 Ti iv c iiii a For it is the lyghte
vnto by Psal cxix and i pet i d, the
fountayne of wysedome Esaye lv a

Celestial. a. the foode of
Math.iiii.a. Jere.xv.c. the
Healthy a swerd of the spyrete,

¶ whore

Ther ought to be no who
ger nor whore.in the people o
Deut.xxiii.c A mā muste then
an harlot. Pro.xxiii.c. for he
neth him selfe with an harlot
bodye with her, i.co, vi.d

The whores and the publ
do enter into the kyngdome
and beleue the gospell, but
sisees beleue not. Mat.xxi.c
The vision of the greate wh
whome the kynges of the ear
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¶ Wyldome.

The wyldome of god is ry
profounde, Ro.xi d. whiche is
Lu xi.g, as is interpreted. ma
i. cor, i, d. Jn whome the treas
wildome and of knowledge

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viii ix xiiii a Baruc iii b i xxiii.
we ought to be fylled wyth all
soome in goodnes and to be lym-
in euell rom xvi c

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A man ought to beare no falle wyt
es Exo xx, c Deutero vi b
the witnesse whyche god hadmad e
of his sonne is that by hym onelye
e haue euerlastinge lyfe i Johu v c
In the witnesse of two or thre wyt
nesses the Idolater was stoned.
ent xvii, a
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watch

Cwatche.

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xxii,d,xxiii,d,Lucx.i.e,xxi d:
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xiii.c,i,Cor.xv xvi,e.i: Theſ
Peter.iiii,b. v c: Coloſ:iiii.a:
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Cwydowe

A man ought to do no hurt
wydowes,exo.xxii.d,Deu.
rather to neyghe them ,De
and to leaue them the leau
they corne, grapes and olyu
yerely, a without takynge of
dge to pledge, In the same ch
of wydowes loke ,Deu,x.d,
xv bii c i,Ecclus v:a b.i, Cop
Act vi a

The Pharyſes vnder the col
prayer lyed vnto the wydowes
xxiii b Mar xii d Luke xx

wyne reioyseth the hurte of man
ix . b Psal ciiij b eccli iiij d
nought not to drinke ouermoch
eph v d pro xx a i timo iii c v d

wyne of cumpunccion what
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ways

this is the waye by whiche men
the father John xiiij a
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And the whiche no man
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etified and purged of our sym
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ought not, ſhalbe beaten Luke
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Wages

A man ought not to wytholde
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xiiii,c

One and the ſame wages is gyue
the fyrſt and to the laſte,to thintēt
that a man may ſe,that no man hath
thynge,but by the onely grace of
mat xx a

The wages promyſed to them that
re for chriſt. Math v b. If they
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of Baal iiii reg x d e
the zeale of phinehes
slew these two that played ha
Num xxv b
the zele of Elias iii reg x

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